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CHINA'S NEW DAY

THE BREAK WITH THE PAST.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

A new year of mission study has begun. Very providentially has the Central Committee been led to the subject before us. Until near the time for the publication, a book on another subject was in course of preparation. The serious illness of the author compelled a change in the plan.

The Committee turned to Dr. Headland—one eminently fitted to write on things Chinese, who agreed to prepare "China's New Day" within six weeks.

The study is intensely interesting. China in this crisis of her history, is one of the big subjects before the thinking world to-day. It is of the utmost importance that the church should be interested, not only in the New Republic of China, but in the Kingdom of God in China.

The women of our societies will enjoy bringing fresh news to every meeting. Almost every periodical contains items of interest on the "Changing Chinese."

We shall miss some of the interest we would otherwise have, if we had some work of our own church there. Naturally our contributions to foreign missions go to Egypt, India and the Sudan, and where our money is there is our heart also. But we can work for China too. The all-conquering method of our Lord for world-evangelization—"Pray ye the Lord of the harvest,"—is open to us, and we know that by way of the throne we can make things come to pass in China. Let our meetings this year be characterized by intercession, that the interest of the church may be quickened, that the workers may be given special wisdom to meet untried conditions, that the new religious freedom may encourage many to come out on the side of Christ and that the New China may be led to acknowledge Jesus as King of kings and Lord of lords.

CHINA, A WORLD FACTOR.

FOR centuries China did not count. The history with which we have been familiar has had to do with other peoples. There have been wars and tumults. Nations have risen and perished; lands have passed from the dominion of one power to another; but China was not in the list. Because the West knew nothing of China does not signify that she was of no importance. Shut off by walls and seas and high mountains she lived her own life and made her own history. Before Abraham left Ur, the Chinese were making astronomical observations. Long before our ancestors were civilized the people of China used fire-arms "grew tea, manufactured gun powder, made pottery, glue and gelatine, * * * wore silk dresses and lived in houses." They invented printing, dug canals and built mountain roads. Napoleon said that, "China was a sleeping giant and should be allowed to slumber for when China moved she would move the world." Until recently the Chinese have had no intercourse with other nations. Now these slow-moving conservative people have suddenly awakened. Western people cannot but be interested in the changes going on, for China has now become a great factor and what happens in China is sure to affect the world.

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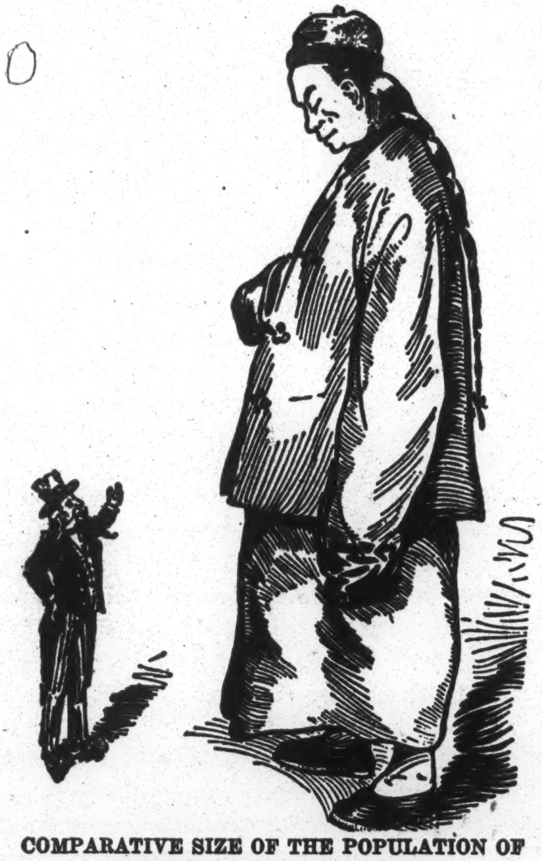

COMPARATIVE SIZE OF THE POPULATION OF UNITED STATES AND CHINA.
According to The Missionary Survey.

China is big. We have but a faint conception of her immensity when we say that China proper, including Manchuria and Mongolia, contains 3,263,630 square miles, or if we include the dependencies of Thibet and Chinese Turkestan, the total area is 4,277,170 square miles. We can understand better by comparisons. China is one-third larger than all Europe and if the United States and Alaska could be laid upon it there would be a margin big enough to hold England, Wales and Belgium.

There are varying estimates of the population of China. The census is not taken as in Western lands. Individuals are not counted but heads of families and this number is multiplied by five—the assumed average size of a family. The Statesman's Year-book for 1912 estimates the total population of China and its dependencies as 433,553,000.

China's people equal the people of North America, plus the people of South America, plus the people of Africa, plus the people of Germany, plus the people of Oceana and Australia. There are so many of them that if they should stand two feet apart they would reach around the earth six times, and if a missionary should take time to shake hands with them he would stand for thirty-five years, or a whole generation, and when he would have finished another generation would be ready to greet him.

EVIDENCES OF CHINA'S CHANGING ORDER.

A new era has dawned upon China. It is literally true that "old things have passed away." Nothing speaks so strongly for the New China as the *Educational Reform.*

For centuries they confined their studies to the Chinese classics, history of government and society. Their faces were ever turned backward. The old system consisted almost entirely of memory work and he performed a prodigious task, who went through the entire course and took the five degrees. But they were passionately fond of the system. It was the royal path to privilege. Even the poor were eligible to the highest places in the land if their friends were willing to make the sacrifice necessary to keep them in school until they had taken their degrees.

It became evident to the thinking people that a radical change must be made. The classics must be made subordinate and Western learning be given the chief place. By Imperial Edict there was established a Board of Education. The plan provided for a great central university at Peking, a college in the capital of each province and an indefinite number of preparatory schools.

The result has been that the Chinese have become infatuated with Western learning. There have been founded normal and agricultural institutes, schools for mechanical engineering and electricity. Moreover a premium has been placed on foreign education. In the early seventies a few ambitious youths who had obtained a new vision in mission schools went to Europe or the United States for higher education. Later Governors and Viceroys were led to send bright youth abroad for further study. To the great amazement and chagrin of these young men when they returned home they could do nothing for their country. They were received with suspicion and dislike and some were even imprisoned for disloyalty. All this is changed. Even before the Revolution these young men, by reason of their superior ability and training had won places of influence and power in the army and navy and government positions.

Education of Girls.

One of the most gratifying evidences of reform in China is the new attitude towards female education. While there have always been some educated women among the Chinese, the great masses of them were entirely neglected, for most people held with Confucius that woman is a "soulless, mindless" creature. The decree extending education to Chinese women (1907) marks one of the greatest epochs in Chinese history.

The Empress Dowager, seeing the need of girls' education, gave $65,000 to establish a school for the princesses.

So popular has the education of girls become that now, both public and private schools are open in the larger cities for girls of all classes. In these schools are taught arithmetic, geography, foreign history, languages and in many of them music, calisthenics, needle-work, physiology, hygiene and nursing.

Courtesy of F. M. Society.
CHINESE CHILD WITH BOTH FEET OFF.
RESULT OF FOOT BINDING.

Unbinding the Women.

Another evidence of China's break with the past is the effort being made to abolish the cruel custom of foot-binding. For centuries this custom has been held to, tenaciously. The upper and middle classes all bind the feet of the little girls when they come to be four or five years of age. Even the peasants and coolies try to follow the style and will bind the feet of at least one girl, to show the gentility of the family. Indeed nine out of ten women of China have had bound feet and it is believed that one-tenth of these die during the process or as a direct result of the injuries received.

While multitudes in the villages of the interior know of no reform in this line, the Board of Education will not allow a pupil to enter school until her feet are unbound.

New Army.

China has been the least warlike of all the nations of the world. Therefore little attention was given to the development of an army. The soldier was the lowest man in the scale of social life because his "business is to destroy and not to build up society. He consumes what others produce, but produces nothing himself that can benefit mankind." In this new day the soldier's social status is made equal to that of the civilian.

China's intercourse with so-called Christian nations has brought a sad awakening. It has found itself weak from a military point of view and has begun a reconstruction of the army. In time these forces will constitute an army rivaling in numbers the military forces of all Europe.

New Methods of Communication.

For ages the center of China had no means of getting news from the coast except by boats or by coolies. To-day railroads are extending to all parts of the Republic. The fear of disturbing the dead ancestors, and the spirits in the earth caused the greatest opposition to railroads. The first one, built at Wu Sung, in the region of Shanghai, was bought by the Chinese, who tore it up and threw it in the river. To-day there are about 7,000 miles built and 5,000 miles projected. The telegraph, telephone and postal service are developed to a high state of efficiency.

The Press.

We know that the Chinese invented printing. Books were produced in China one thousand years before Gutenberg was born. Little improvement was made on the earliest methods of printing until the West touched China.

Now there are more than two hundred newspapers with a large circulation. Papers and books are being scattered broadcast over the land. Peking has the unique distinction of having a *Woman's Daily* edited by a woman.

For four thousand years the Chinese have counted time by the dynasties of their rulers. On the first day of 1912 they adopted the Western method and now they date their letters and documents "In the year of our Lord, 1912." Unconsciously "these from the land of Sinim" acknowledge the Kingship of Jesus.

Opium Reform.

No more stupendous reform was ever undertaken than the effort to rid China of the opium curse. Space forbids more than a reference to the fact that Great Great Britain, years ago, forced this unwilling people to trade in this poisonous stuff. When China objected, the Opium War was precipitated, causing loss to China, the ceding of the Island of Hong Kong to Great Britain and the payment of a large indemnity.

Opium smoking became more and more common until one man out of eight was in the clutches of the demon. In 1906 the Empress Dowager issued the famous Opium Edict, which says that:

"1. Farmers are forbidden to plant new ground to poppies and the area now used for that purpose must be diminished ten per cent. each year and cease entirely at the end of the tenth year.

2. All persons who use opium are required to register their names with the police and obtain permits which will al-

low them to purchase a given quantity of the drug at certain periods. All persons over sixty years of age may continue its use as at present, but all persons under that age will be required to reduce their consumption by twenty per cent. yearly and cease its use entirely at the end of five years.

3. All government officials * * * must give up the habit within six months or tender their resignation.

4. All teachers and students must abandon the habit within one year.

5. All officers of the army and navy must abandon the habit at once.

6. Dealers in opium are required to take out licenses and to report all purchases and sales to the police.

7. The number of licenses will decrease so that the shops will be abolished gradually.

8. The sale of lamps and pipes must cease within a year.

9. All places of public resort for opium smoking are to be closed.

10. Violations of this law are to be punished by the imprisonment of the offenders and by the confiscation of all their property.

11. The government will establish dispensaries at which medicines to counteract the craving for opium will be furnished free of cost.''

The Chinese are making a heroic fight. Officials who refuse to obey the law are dismissed. Farmers have tried to evade the officers by planting the poppy in obscure places or by clipping off the bright blossoms or by planting other crops with the poppy. Sometimes the magistrates for a consideration have looked the other way when a poppy field came in view, but sometimes the daring farmers have been punished severely. Officers have been mobbed, soldiers called out, farmers beheaded, much blood shed and property destroyed in this great struggle.

That they are succeeding is attested to by the fact that the amount raised is being reduced year by year, and in ''opium-steeped Szechnan which was producing a third of the drug produced in Chi-

Courtesy of Foreign Missionary Society.

BURNING THE OPIUM PIPES.

na the acreage has been cut down by eighty per cent."

The dens are being closed rapidly; 7,000 in one city have been put out of business. The Anti-Opium League reported last year that, "Altogether between one and two million places for the smoking of opium have been removed."

One of the first measures was the prohibition of the use of opium in the army and in public schools and colleges and *instruction as to its evil effects.* The most encouraging part of the situation is that now public sentiment is aroused against opium smoking. A national conscience is showing itself.

The Chinaman above all men hates to "lose face." Since it is no longer good form to smoke and since the man who uses opium must carry it openly through the street, and put the number of his license on his house he feels that he is in disgrace.

The pity of it all is that Great Britain a Christian nation is not giving the help she ought to give. The House of Commons in 1906 unanimously resolved that the Indo-Chinese opium trade "is morally indefensible" and requested the Government "to take such steps as may be necessary to bring it to a speedy close." Last year the Christian people of Great Britain made the 24th of October—the fiftieth anniversary of the ratification of the treaty of Tientsin—a day of humiliation, and of prayer that the opium trade might speedily cease.

Now England has agreed "not to carry opium to any province of China which has suppressed the cultivation and import of native opium, and engages to cut down the exports of opium from India until complete extinction of the trade in 1917, provided China keeps step with her in the suppression of opium growing."

THE REVOLUTION.

The most striking evidence of China's break with the past is the Revolution. Since the year 1643 China has been under the dominion of foreign rulers—the Manchus. The Chinese hated them not only because they were foreigners but because they were as a rule, narrow, corrupt and incapable. There were repeated attempts to throw off this yoke but never was success attained until now.

Tzu Hsi was Empress Dowager from 1861 to 1908. She was a woman of great ability and extraordinary strength of character. Her nephew, the Emperor Kuang Hsu, attempted to bring about many changes but he went too fast when he issued twenty-seven edicts in fifty days. He was deposed, and the crafty old woman came to the place of power again.

The Emperor and Empress Dowager died in 1908, within twenty-four hours of each other. The baby Emperor, Hsuan Tung, came to the tottering throne.

All the educated progressive-thinking people of China wanted to be free from the Manchu rule. A young student who was on the Revolutionary side was arrested and brought out for execution. The officer demanded "How many people are in this plot with you?" "Four hundred million," he replied.

The time seemed ready for the change and in a remarkably short length of time the Republic of China was an accomplished fact. This Revolution is said to be the "most important event in the opening of the twentieth century."

Less than five months elapsed from the time the Republic was proclaimed until the President was elected. There was comparatively little bloodshed. Day by day new forces were added to the revolutionists. A white band on the arm signified loyalty to the new cause. The forces multiplied and the Republic of China came into being as "quietly as the opening of a June rose."

PRINCIPAL CONTRIBUTING CAUSES OF CHINA'S BREAK WITH THE PAST.

For years individual Chinese had come to see China in her true light but the nation as a whole did not awaken until the time of the Chino-Japanese war. It was a humiliating defeat. China's fleet was destroyed and she came to realize that little Japan had some peculiar strength which she had not. Chang Chih-tung, the Viceroy of Hunan, wrote a stirring book, *China's Only Hope,* in which he exposed the causes of China's weakness and advocated radical reform. He "urged the people to study Japan and the scholars to translate books from all the European languages into Chinese but especially those books which had contributed to make Japan strong."

The book was sent to the Emperor, Kuang Hsu, who ordered that it be published in large editions. It was advertised all over the empire and in a short time more than a million copies were sold. It has been said that "this book made more history in a shorter length of time than any other modern piece of literature, that it astounded a kingdom, convulsed an empire and brought on a war."

Let us look for the deeper reasons for this marvelous transformation. When a Chinese statesman was asked to place the beginning of the revolution, he said, "The revolution began when Morrison set foot in China."

It is not possible to "disentangle the complicated web of causes and effects" to determine accurately how much the New China owes to the missionary, but it is certain that the best things in the New Republic are the result of Christian teaching.

China is dotted with "nearly 5,000 twinkling points of light each representing a mission station." Western education was introduced by the missionaries. In every hamlet or town where a missionary has lived, a little school has been opened. Eventually high schools and colleges have been developed.

When the Chinese Board of Education was ready to take up the Western system, five missionaries, viz: Drs. W. A. P. Martin, C. D. Tenney, W. M. Hayes, John C. Ferguson and Timothy Richard, were called to open the first six colleges and universities for the government. The first public school system prepared for the government was drawn up by Dr. W. M. Hayes a missionary.

The persistent diffusion of Christian literature has largely prepared the way for the new era in China. It was Young J. Allen, a missionary who founded the first Chinese newspaper, *Review of Times,* which gave the news of the world. This paper was in the classical style for the educated people. At the same time he issued another periodical for Chinese Christians. A great number of books have been written or translated into the Chinese language and these have been scattered broadcast.

Above all the Bible has been working silently everywhere. On the sixtieth birthday of the Empress Dowager, the Christian women of China presented her with a handsome Bible. Whether or not she ever became interested in it is not known, but Kuang Hsu, the Emperor, did. The next day he sent to the American Mission book-store for an Old and New Testament. He read these and then he sent for more and still more until he had bought every book that had been

Photo from Missionary Survey.

BIBLE DISTRIBUTION IN CHINA.

A Honan crowd on the river banks, listening to the Gospel and buying Scripture portions from the missionary on the boat (unseen) alongside the bank. The boy with the cap, stooping down in the foreground, is putting the price of his purchase in the boat-bale.

Look on the fields, that they are white unto harvest."—John iv. 35.

translated out of the European languages into Chinese.

The organized fight against opium originated with the missionaries. "Indeed it was the great memorial signed by 1,333 missionaries from seven countries, which presented in August, 1906, drew forth, in September the famous edict, some of it in the very language of the memorial." and missionaries have been the best allies of the government in the Anti-Opium Crusade.

The agitation against foot-binding was also a missionary movement. The Anti-Footbinding Society was organized by a Christian American woman though she herself was not a missionary.

Christianity has created a new ideal. The fact that seven-tenths of the leaders in the New National Assembly were educated abroad and many of them Christian explains many things. Though the Manchus, who had been ruling so long, had cruelly executed many who were working for reform, yet the most generous spirit was shown to them when they were forced to abdicate. "When the Congress met to begin to make laws for the nation, a motion was introduced looking toward retaliation for the wrongs that had been inflicted by the Manchus. A member rose and said that he was opposed to this motion. He said that he was a Christian and that Jesus Christ, his King, had taught 'love your enemies, do good to them that hate you, pray for them that despitefully use you,' and that he could not be loyal to his Lord and give his vote for any measure of retaliation. Another rose and declared the same convictions. One after another rose and expressed the same opinions, among whom was the Speaker, or presiding officer of the House. When the vote was taken, two-thirds of the body declared themselves opposed to the retaliation measure, thus manifesting that their action had been shaped by the teachings of our Lord in His Sermon on the Mount."

To prevent bloodshed during the Revolution, by irresponsible people, posters were put up in public places warning against violence and bearing the words: "Buddha says 'Be merciful'; Confucius says 'All men between four seas are brothers'; Jesus says 'Love your enemies.' "

TWO GREAT LEADERS.

It is only within a few months that the name of Dr. Sun Yat Sen has been known to the world. His childhood was spent in China. When but a lad he went to live with his older brother in Honolulu. Here he studied in a mission school. He returned to his native town near Canton, China, and in a short time was baptized and united with the church, which was very displeasing to his brother.

Though only a very young man he was made a member of the village council, and later its president. He instituted a system of street-lighting and a plan for the protection of the village against robbers. He studied medicine and seemed to be ready to render his largest service to his fellow-men; but it was soon known that he was a Revolutionist and he was forced to leave China.

He wandered hither and thither over the earth, an exile from his native land with a price upon his head, but never forgetting his supreme desire to see China free from the Manchu rule. At one time when in London he was kidnapped and his passage was booked for China. He was kept in seclusion and was reported to be insane. He managed to send a note to Lord Salisbury who secured his release. Of this dark period Dr. Sun said that when all seemed hopeless his only solace was in prayer.

He is a man of great courage and force of character. He has wisdom and breadth of mind and great skill in persuading people to follow his lead.

When the Revolution broke, this exile returned home to become the head of the movement which he had been helping secretly to forward during all the years of his wanderings.

Dr. Sun Yat Sen was the first President elected. He might have clung to this high position but instead he gladly turned the support of his followers toward another—Yuan Shi Kai—whom he considered better able to harmonize all the different elements in the new Republic. The more familiar we become with his life story the more do we appreciate the moral stature of the man. Dr. Sun is the real father of his country, and his unselfish patriotism is unparalleled in history. In his act of political self-abnegation he reveals a life different from that of the usually selfish ambitious man who has capacity to wield great power. All human history reveals no example more sublimely Christian.

"Yuan Shi Kai has long been one of the most powerful officials of the Empire and he is undoubtedly the ablest living Chinese." So writes Dr. A. J. Brown in *The Chinese Revolution.*

He is a man of great wisdom. In every position which he has held he has been master of the situation. He was the first man to appreciate the fact that China was helplessly weak in military affairs and he it was who first organized and equipped an army according to Western methods. He saw the need for education and in his province he established good schools.

Yuan Shi Kai is a man of great courage. At the time of the Boxer rebellion he was Viceroy of Shan-tung province. The Empress Dowager sent him a message ordering him to kill all foreigners in his domain. This, he determined, he would not do. He did not say so. He sent a special messenger to carry a letter to the Empress Dowager telling her that before he carried out her order he wanted to make sure there was no mistake. He would await her reply. And while the messenger was going and coming he hastened to give word to the foreigners every one of whom escaped.

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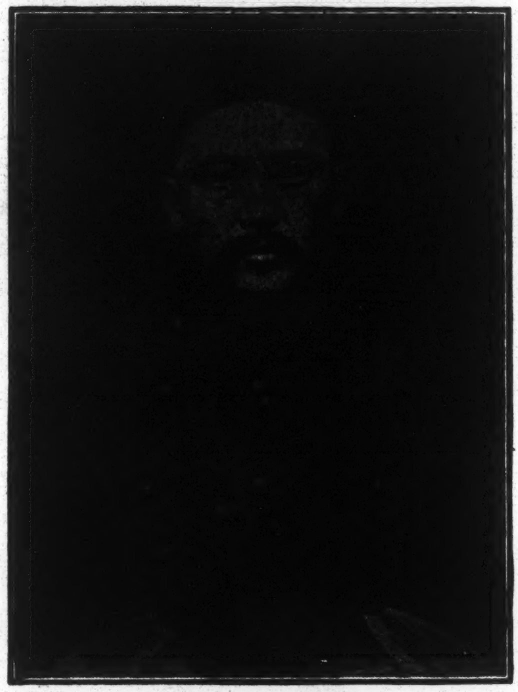


YUAN SHI KAI.
The Chinese Leader of the Imperial Party in China—the man called to the front to reconstruct China.

In 1901 Yuan was elevated to the Vice-royalty of Chih-li. As Peking is in this province he was thrown in touch with the Emperor and Empress Dowager. The old lady, recognizing his great ability, forgave his disobedience and gave him high honors.

In 1908 the baby Emperor, Hsuan Tung, took the throne. Prince Chun, the Regent hated Yuan Shi Kai and excused him from further service. He was retired to private life not knowing whether he would ever again be allowed to stand in the place of power.

When the Revolutionary movement became stronger, and the Throne began to totter the Prince Regent begged Yuan Shi Kai to come to his relief. He delayed for some time but at length yielded to the entreaties of the Prince. As he stood between the Imperialists and the Revolutionists he found himself in a very difficult place. With great patience and wisdom he persuaded the Manchus that their abdication would be for them the easiest way to settle the problem.

On February 15, 1912, Dr. Sun Yat Sen resigned the Presidency and the National Assembly elected Yuan Shi Kai the President of the United Republic.

Yuan Shi Kai though not a Christian is very sympathetic with the Western faith, because he appreciates something of its effects on the lives of men. He has said, "Though I am not a Christian in name, I am trying to follow its great and noble doctrines in practice." He has always been friendly to the foreigners and he has repeatedly shown his confidence in them by seeking the help of missionaries in educational affairs.

He has promised religious freedom to all and has given the Christian church his heartiest commendation.

Shortly after the establishment of the Republic the native pastors of Peking planned for a Thanksgiving Service and invited the new President. Yuan Shi Kai asked for an interview. Four Chinese pastors went to carry the formal invitation. They were received with all the pomp and ceremony accorded to foreign ambassadors. He welcomed them kindly and though not able to go in person to the service he sent a Christian official as his representative to bear his greetings.

It takes no seer to prophesy that Yuan Shi Kai has before him a gigantic task but every one who is interested in the welfare and progress of China will exclaim—

"Long live the President."
"Long live the Republic."

QUESTIONS.

1. Do you think Chinese are advanced far enough to have a government "for the people and by the people?"
2. Do you thing China has enough leaders to man the New Republic?
3. What obstacles, if any, do you see in the way of the perpetuation of the Chinese Republic?
4. In what points have the Chinese improved upon the Republic of the United States?
5. What would you think of having a "Whiskey edict" in the United States looking toward the total annihilation of the liquor traffic within ten years?
6. If you were a Chinese woman what feature of the new reforms would please you most?
7. What encouragements for the Christian church under the new regime?

BOOKS FOR REFERENCE.

China's New Day, by Headland.
The Uplift of China, by Smith.
The Chinese Revolution, by Brown.
The Changing Chinese, by Ross.

MORMONISM—THE ISLAM OF AMERICA.

FIRST STUDY: HISTORICAL SKETCH OF MORMONISM, JANUARY, 1913.

By Mrs. S. S. Wilson, Xenia, Ohio.

IN a certain aspect, it seems impossible to take Mormonism seriously, so unworthy is its origin, so preposterous its claims, so repulsive its doctrine. But as one becomes informed regarding the energy and aims of this phase of false belief, he is inclined to regard the cult of the Latter-Day Saints as a tragic force, demanding earnest attention, unsleeping vigilance, determined opposition and persistent missionary interest. It is criminal to remain in ignorance regarding this strange heresy, with its demoralizing teachings and its menacing political bearings.

As the reader is probably aware, the text-book for the consideration of this subject as a whole is "Mormonism, the Islam of America," by Bruce Kinney. The six chapters of this treatise constitute the general divisions of the six months' study. For the convenience of those wishing to view the topic of Mormonism systematically in the Women's Missionary Societies, it has seemed best to consider the first lesson under the following headings: First, conditions preparatory to the rise of the Mormon movement. Second, the character of the early apostles, and an account of their work. Third, later history of Mormonism.

First. We might say in general: (a) That the heart of unregenerate man and its customary thirst for some form of religion aside from that ordained by God would be an excellent seed-plot for a false sect. It is W. A. Linn who speaks of "the facility of human belief." Even in our own day we may see glaring instances of people, apparently intelligent, being led astray religiously by most illogical and questionable theories. (b) Selfish ambition on the part of the leaders was a stimulating element in the founding of Mormonism. (c). The existence in some of these same men of an unbalanced mental condition, not amounting to a pronounced insanity, yet sufficient to give undue strength to the imaginative faculty, probably infused the new faith with a flavor of romance attractive to certain personalities. (d). The well-known susceptibility of mankind to the positive quality often found in designing leaders would, no doubt, persuade many to be dupes, specially in districts where the previous history of those leaders was but little known; and this would unquestionably be a determining impulse toward the acceptance of the novel belief of Mormonism. (e). A very potent cause of the rise of this false faith will be found in the condition of the United States at the time when the new creed was invented. Early in the nineteenth century, the region of country lying between the Alleghenies and the Mississippi was comparatively unsettled, though many people were beginning to go out to it as pioneers. Adequate church privileges were absent; yet occasional, sensational gusts of "religion" took place, and the period and circumstances were suitable for the promulgation of any strange theory. This excitable, credulous state reacted upon the more populated districts, and rendered more simple the progress of the Mormon delusion.

Second. Let us look next at the chief founders of this religion, Joseph Smith, Jr., and Sidney Rigdon, with whom were associated others whom we cannot consider in detail.

(a). *Joseph Smith, Jr.*—It was on December 23rd, 1805, probably in Sharon, Vermont, that Joseph Smith, Jr. was born, his family being illiterate people, indolent, untrustworthy, possessing powerful imaginations and a species of cunning which manifested itself in many questionable ways. The mother was a fortune-teller, and the others seem to have had a disposition to see visions, to search for buried treasure, and to outwit their neighbors. In 1815 or 1816, the Smiths moved to Palmyra, in Western New York; but in changing their abode, no alteration appeared in their character. Many of those who knew the members of the family at that period have left affidavit testimony to their worthless, even depraved, character. To this general condemnation, Joseph, the son, was no exception, though he seems not to have been surly. As time went on, he was obliged to look for such employment as would suit his temperament and ability. Sometimes, his excursions took him into Pennsylvania, and it was at Harmony, in that State, that the semi-vagabond persuaded to an elopement, Emma Hale, the daughter of a respectable, upright man, who declared that he would rather have seen her dead than married to Smith. Joseph claimed that in this same year, 1827, he found the Golden Bible. Of the history attending this fancied discovery and the exploiting of the Book of Mormon, account shall be given in another paper. Let it now be said, however, that Smith's first tale as to the miraculous discovery seems to have originated in a joke; but finding people credulous, he began to spin marvelous yarns about angelic appearances bidding him search in the hill Cumorah—about four miles from Palmyra—where was to be found a book made of wonderful, golden, engraved plates which had been hidden there for 1400 years.

During some of his wanderings, Smith had worked for a man by the name of Sabine, in whose house there boarded his sister, the widow of Rev. Solomon Spaulding a man who had been for some years a Protestant minister, but who, becoming alienated from that career, first took up teaching and then grew interested in an iron foundry at Conneaut, Ohio. He had enjoyed studying about ancient races and customs, and this inclination led him to write a romance called "The Manuscript Found," in which he portrayed the fancied experiences of a colony of people from the lost Israelitish tribes whom he pictured as coming from Jerusalem to America. Portions of this story he was accustomed to read to his household and friends who later, were able to identify incident and phraseology as repeated in the Book of Mormon. When that precious volume appeared, Spaulding was securely dead. His manuscript, however, had been lodged in the house, where, as has been said, Joseph Smith was for a time employed. Another copy had earlier been sent to the printing-office of Patterson & Lambdin in Pittsburgh. The members of this firm had, as an intimate friend, one Sidney Rigdon, who is known to have seen the document and who is supposed to have made use of it at a later period in devising the Mormon Bible.

(b). *Sidney Rigdon.* This man, Sidney Rigdon, was an unusual personality, and we shall now speak of his character and career. He it was who furnished the brain needed for the development of the Mormon doctrine. He was born in Allegheny County, Pennsylvania, in 1793, and passed the early years of his life on a farm. Having obtained a license to preach in the Baptist denomination, he took charge in 1821 of a congregation in Pittsburgh. A man of energy and ability as an orator, he was yet erratic, ambitious and unsafe mentally. Dismissed from the Baptist church on account of divergence from its beliefs, he identified himself with the Campbellite, or Disciple, body. Here, however, he did not commend himself, and was soon again adrift. After a short time spent in an independent church in Pittsburgh, he proceeded to Ohio, preaching certain strange doctrines, announcing the swift approach of the last day, and broadly hinting that there was to be some special revelation before that time. It was probably at Mentor, Ohio, that he became acquainted with Parley P. Pratt, a peddler and tinker of exhorting proclivities who plied his trade in the region between that town and Palmyra. He admired Rigdon and was also acquainted with Smith. Soon we find that a connection is cemented among these three worthies, a union in which could be found considerable mental force, enthusiasm, audacity, ambition, cunning and an avaricious spirit. The plates were soon professedly discovered and translated by Smith. Whether the Spaulding manuscript, with adaptations, was furnished by Rigdon or Smith is not positively known; but it is pretty certain that the latter had, subsequently to this period, a seeming control over Rigdon, as over one who had something specially dishonorable to conceal and of which Smith was aware.

Third. Later History of Mormonism. Pratt and Rigdon do not appear on the list of the first members of the Mormon Church, which was organized as a legal body in April of 1830. There had been an informal organization earlier and by the date mentioned it is said that seventy people had given their allegiance to the new faith. Shortly after this, Pratt was sent out as a missionary to the West; and it was ostensibly under his ministration as he passed through Ohio, that Rigdon professed Mormonism. The latter, whose previous interviews with Smith had been made with secrecy, now went openly to Palmyra to see the prophet. A result of this conference was that a special "revelation" commanded the Mormons to move to Ohio, and this heavenly vision was not disregarded. The colony started on its westward journey destined to be one very long. The first "Temple" was built in Kirtland, Ohio. About this time it happened that a convert was made in the person of Brigham Young, a painter and glazier, originally from New England. Gradually, he gained influence and prominence. Rigdon, on the other hand, began shortly to wane in authority and the arrogant Smith treated his colleague with scant respect.

THE SEGO LILY.
ADOPTED AS STATE FLOWER BY LEGISLATURE OF UTAH, 1911.

But though the sect gained recruits, dissensions soon arose; while the "Gentiles," as all not subscribing to Mormonism were called, outraged by the unscrupulous conduct of the newcomers, made such vigorous protest that Rigdon and Smith departed in 1837, or very early in 1838, to Missouri where already were established some Mormon colonies. We read that at Independence, Jackson County, there were living in 1833 more than 1,200 Mormons. But their custom of annexing the goods of the Gentiles, for which practice there had been given a convenient "revelation," together with the peculiar doctrines advanced, made the Latter-Day Saints very odious to the previous settlers. A miniature war was waged, and some rough handling persuaded the former that their withdrawal was imperative. So they abandoned Jackson County, making settlements at other points in the state, specially at a town which they called "Far West." It was to this place that Smith fled. Impossible will it be here to recount all the vicissitudes and so-called "persecution" of the Mormons. But let it be clearly understood that any ill-treatment from the Gentiles was aroused not so much by the distinctive religious views of the new sect as by the treacherous and dishonest disposition and doubtful morality of its leaders, combined with the worthless and vicious character of many of its adherents. These, we are told, were either knaves or fanatics, neither class being very desirable as neighbors. Moreover, the intruders even then began to show themselves avaricious of political power. The Mormon Apostles did nothing to allay the ill-feeling, but by their imprudent, defiant and inflammatory utterances and actions further alienated their opponents.

We need not claim that the Gentiles were entirely justified in all their methods; but we may readily see how they might resort to mob-law and to the adhesive arguments of tar and feathers. Let us not fall into the blunder of thinking that what are called "massacres" of the Mormons were utterly unprovoked, and that the victims were meek, unoffending people. It finally become necessary for the civil authorities to interfere, and this action resulted in the formal expulsion of the Mormons from the State of Missouri. They took refuge in Illinois, the exodus occurring between 1838 and 1840, and their chief settlement was made at Commerce in that state, the name of the town being changed to Nauvoo. The population grew rapidly, for the church was now entering upon an augmented missionary phase, diligently making proselytes in Europe and America. Between 1840 and 1843, it is estimated that 3,758 foreign converts established themselves at Nauvoo. These poor dupes were in many cases sincere, but misled people whose habits of honesty and industry infused new blood into the somewhat shiftless Mormon settlement. A period of prosperity seemed opening. But the prophet and his associates could not resist the intoxication of success. Smith assumed the rank of a lieutenant- general and even went so far as to present himself in all seriousness as a candidate for the Presidency of the United States! The Gentiles began to realize their own folly in welcoming and harboring a sect bound to such a leader. Dissensions sprang up within the church itself. The doctrine of polygamy began to show its horrid head, and this displeased the better class of Mormons. The "Expositor," a newspaper published at Nauvoo, charged Smith with taking "spiritual wives." Angered by this accusation, the Prophet, who was also the mayor of the town, induced the city council to order that the press and type of the offending sheet should be destroyed. This decree was carried out. The owners of the "Expositor" entered suit at Carthage against Smith. Non-Mormons mingled in the dispute. Smith, who had in the settlement a band called the Nauvoo Legion, summoned this to his support. Armed forces on the other side assembled. The Governor of Illinois desirous to avoid a collision, advised the Prophet to put himself under government protection, at the same time warning him that otherwise he would assuredly be arrested, no matter at what cost. Smith and some others surrendered and went to Carthage to answer to the charge of riot. A second accusation, however,—that of treason in levying war against the State—was brought against them. For the safeguarding of the prisoners, they were lodged in jail; but a posse of 200 men, fearing the delays and uncertainties of law, assailed the prison, overpowered the guard which is supposed to have been in collusion with them, and in June, 1844, shot to death Joseph Smith and his brother, Hyrum. Governor Ford was absent, having gone to Nauvoo on a visit of investigation. That this murder was criminal can scarcely be denied. But there are times when mob-law seems to appeal to the populace as being the only swift and certain way of obtaining justice. The character and conduct of Smith were indefensible, and his admirers have no right to claim for him the role of martyr.

After his death, there were four claimants for the office of Prophet,—Smith's son, Joseph, Sidney Rigdon, James J. Strang and Brigham Young. The last-named was successful in his effort.

BEEHIVE AND LION HOUSE, TWO FORMER HOMES OF BRIGHAM YOUNG.

It may be best at this point to speak of a movement which took place some years later. A number of Mormons believed that Smith's namesake son should really have inherited the Prophet's mantle; and accordingly about 1852, signified their dissent from Young's rule, and in 1860, placed Smith at the head of what they called the Reorganized Church, a body twice declared by United States Courts "to be the one founded under the administration of the prophet." While holding the original teachings of Mormonism, it repudiates polygamy and other doctrines added in later times. In 1901, it reported a membership of 45,381.

At Young's accession, matters had come to such a pass that the Saints and the Gentiles could not live in the same community. Once more, the Mormons were ordered to move; and the first migrating party left Nauvoo in February, 1846. We cannot follow in detail the story of the long journey ending at Salt Lake Valley where the pilgrims fancied that they would be free from the tyranny of the United States, as the territory then belonged to Mexico. Here they hoped to establish themselves in what would be practically political independence. This idea suffered a shock when by treaty in 1848, the region came under control of the United States.

Vigorously did the new colony enter upon its career. Proselyte immigrants were earnestly solicited; but Gentiles were rebuffed. Polygamy flourished and received official sanction. Young himself is said to have had twenty-five wives and forty-four children, though it it thought that these figures understate the fact. This forceful, domineering man managed his enterprises with a high hand, and yet he made many serious blunders. Notwithstanding all, the settlement increased in numbers and wealth. At this period, many people from the East were going as settlers to California; but Young was desirous of keeping his flock isolated. So he invented the doctrine of "Blood Atonement," which, stated baldly, teaches that the only way to save the soul of a Gentile or of an apostate is to take his life. In 1857, a party of settlers was brutally murdered with incredible attendant atrocities by the Mormons; but so unsettled was the condition of the country and so undecided the source of the federal government, that this Mountain Meadow Massacre passed almost without punishment, though one participant was executed, but not until twenty years later.

It was in 1850, that Utah was admitted as a territory of the United States. But the allegiance was nominal, as the church arrogated to itself the functions of secular government. Such a state of things —a semi-treasonous authority under the flag of the central government—could not be tolerated; and in 1857 the powers at Washington sent troops to bring the Saints into decent subjection. Resistance was offered, and a Mormon war was threatened. This was averted, however; but as Linn tells us: "Out of all this preparation for active hostilities came peace without the firing of a shot; out of all this open defiance and vilification of the federal administration by the Mormon church came abject surrender by the administration itself." It is to be feared, that politics rather than righteousness has dominated governmental dealings with the Mormons.

A season now follows in the history of the Latter-Day Saints which it is perplexing to review. As increasingly, Gentiles forced their way into the sacred district, more usual political conditions developed, though it must ever be remembered that the ultimate hope of the Mormon is to rule the United States and even the world. He has never been loyal to anything but to Mormonism and its champions. Hence his influence always inclines to the party that will most favor his peculiar faith. Thus arises for the general government the difficulty of a "balance of power."

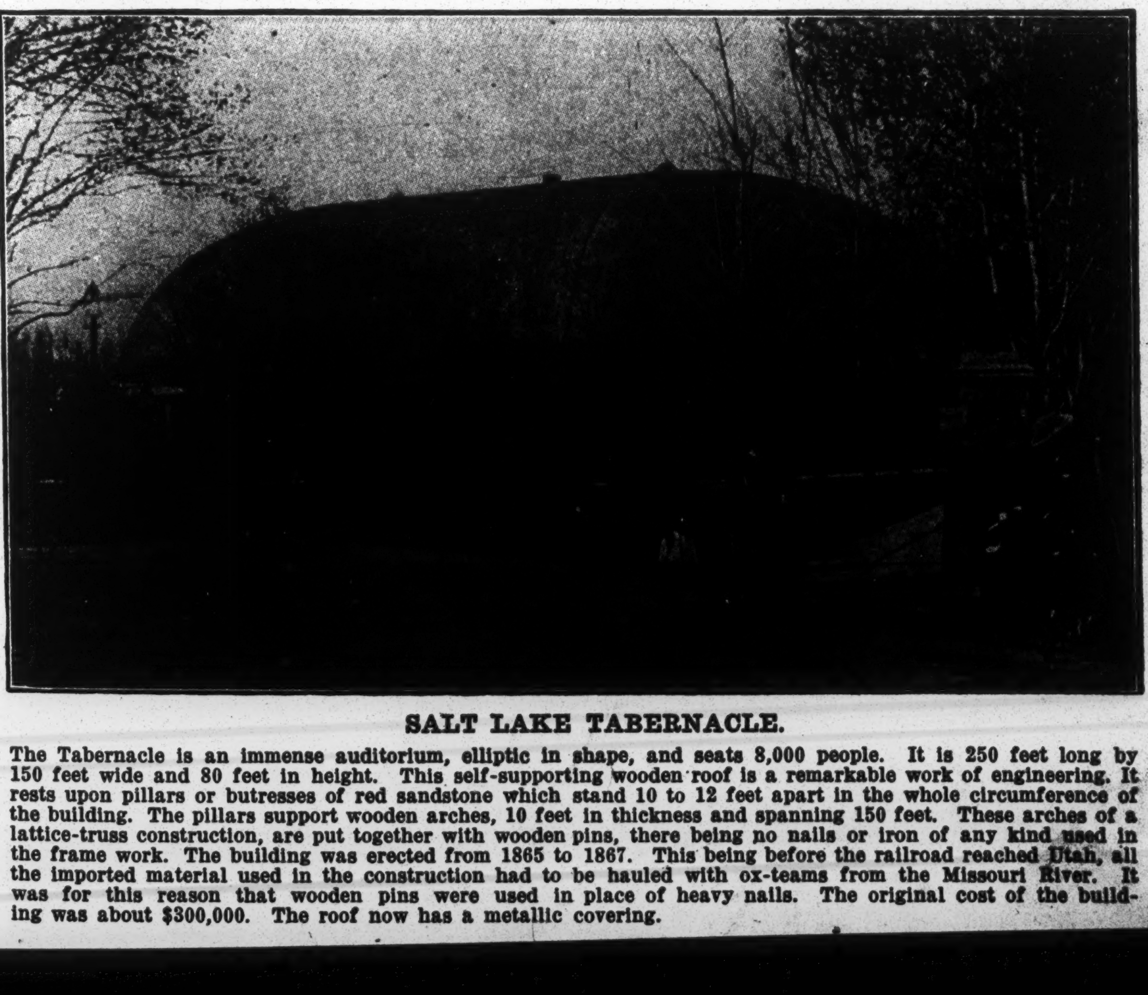
Brigham Young died in 1877; and since his time, the offices of Prophet and President of the Mormons have been filled by John Taylor (1877—1887); Wilford Woodruff (1890—1898); Lorenzo Snow (1898—1901); and Joseph F. Smith, who is acting at the present date.

In 1882, the Edmunds Law and in 1887, an amendment called the Edmunds-Tucker Law, had been aimed very specially against the bare-faced polygamy practiced by the Mormons, an earlier prohibitory regulation, passed in 1862 having been substantially ignored. These later enactments roused both fear and fury among the members of the sect, because they realized that at last there was some sign of radical action on the part of the general government. The new ruling "dissolved the corporation known as the church of Jesus Christ of Latter-Day Saints and gave the Supreme Court of the territory power to wind up its affairs." The Mormons, now thoroughly frightened, cast about for some evasion of this measure; and it was at this time that President Woodruff issued his "Manifesto" of renown, in which he *advised* the Saints to "refrain from contracting any marriage forbidden by the law of the land." Woodruff, Snow and Smith made oath that this meant that Mormons would abandon all polygamous alliances already entered into, and that no more plural marriages would be made. Under this promise, the ruling of the government was modified. Confiscated property was restored and the Mormon church allowed to continue as an organization. Furthermore, in 1896, Utah was admitted as a state. Thus undue power of internal state government was foolishly placed in Mormon hands, for Utah could now make its own marriage laws. As might have been expected, the miserable custom of polygamy persists, a fact well-known despite all subterfuge.

In 1898, Brigham H. Roberts, an acknowledged polygamist, was elected as Representative from Utah to the National Congress; but his seat was declared vacant in the House of Representatives by a vote of 268 to 50. Five years later, Reed Smoot was put forward as Republican candidate for the United States Senate. There was serious opposition to him on the score that he was really a representative of the Mormons, who were not conforming to the law of the country; but notwithstanding this, he was allowed to take his seat. This outraged the better class of people in Utah, and a new political organization was created, called the American Party, whose object it is to shake off the paralyzing and intimidating power of the Mormon church

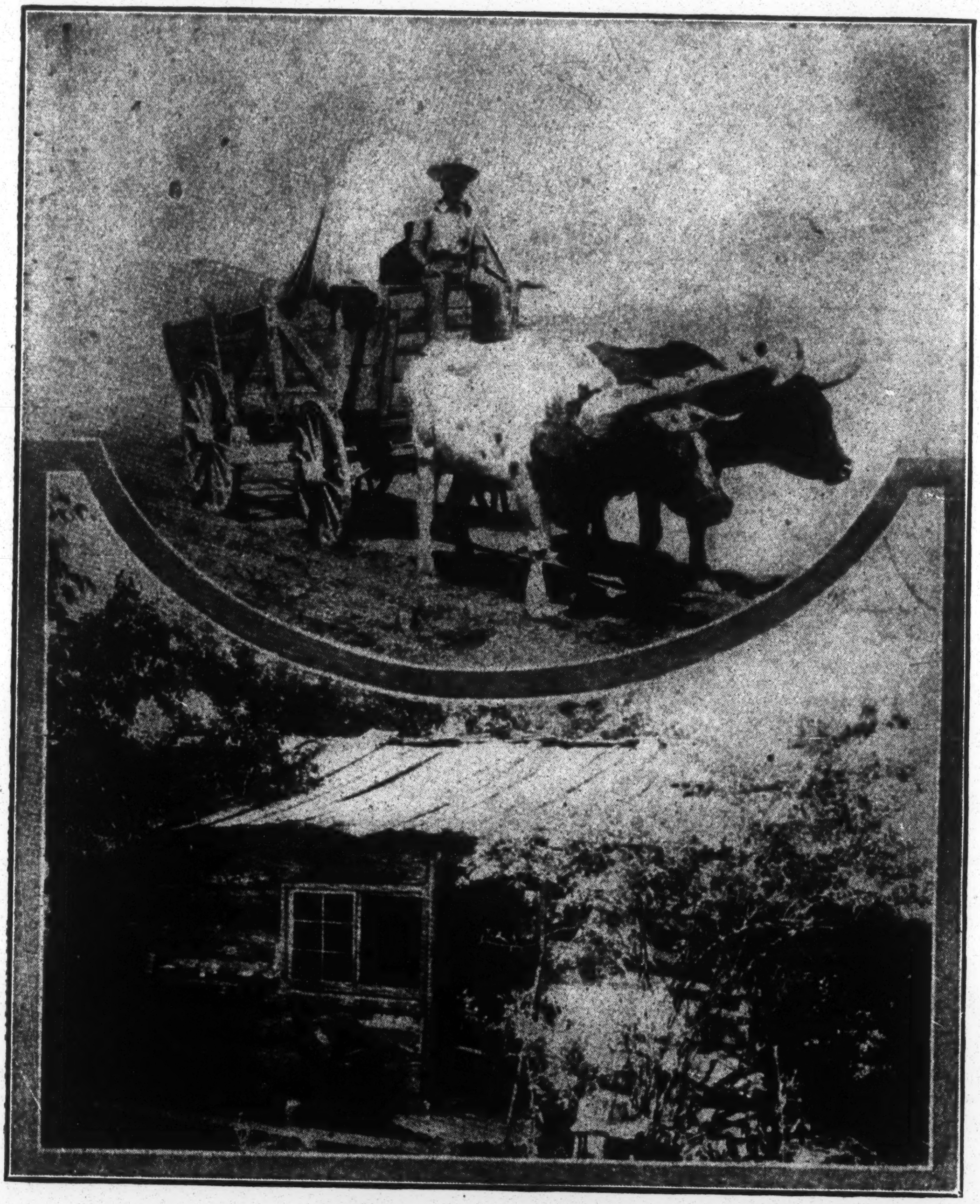
TEMPLE BLOCK, SALT LAKE CITY, UTAH.

The Temple is 186½ feet long by 99 feet wide; its greatest height being 222 feet to the top of the figure which surmounts the central eastern tower. Less than six years after the first pioneers found here a desolate, sage-brush wilderness, they commenced this building. They laid the foundation walls, sixteen feet wide and eight feet deep; while above ground the walls vary in thickness from nine to six feet. In 1873 the railroad was built to the granite quarries, about twenty miles southeast of the city. Up to that time the huge blocks of stone were hauled by ox-teams, requiring at times, four yoke of oxen four days to transport a single stone. The building was not completed until 1893, just forty years after it was commenced. The building cost in all about $4,000,000.00. Visitors are never admitted to the Temple. Unlike synagogues, churches, cathedrals, and other places of worship, the Temple is not designed as a place of public assembly for the people in general. It is to Mormons what Solomon's Temple was to the sincere Jews, a holy place, devoted to sacred ordinances. Marriage and baptismal ceremonies and other sacred rites, some of which are for the dead, are performed here.



SALT LAKE TABERNACLE.

The Tabernacle is an immense auditorium, elliptic in shape, and seats 8,000 people. It is 250 feet long by 150 feet wide and 80 feet in height. This self-supporting wooden roof is a remarkable work of engineering. It rests upon pillars or butresses of red sandstone which stand 10 to 12 feet apart in the whole circumference of the building. The pillars support wooden arches, 10 feet in thickness and spanning 150 feet. These arches of a lattice-truss construction, are put together with wooden pins, there being no nails or iron of any kind used in the frame work. The building was erected from 1865 to 1867. This being before the railroad reached Utah, all the imported material used in the construction had to be hauled with ox-teams from the Missouri River. It was for this reason that wooden pins were used in place of heavy nails. The original cost of the building was about $300,000. The roof now has a metallic covering.



EARLY DAYS IN UTAH.

OLDEST HOUSE IN SALT LAKE CITY. BUILT IN 1847.

over secular affairs. This effort has met with a measure of success.

Such, then, is the bare outline of the rise and subsequent history of Mormonism, the offspring of insanity and depravity.

TOPICS SUGGESTED FOR STUDY AND DISCUSSION.

1. Give brief historical sketches of (a). Joseph Smith, Jr.; (b). Sidney Rigdon; (c). Brigham Young.
2. What was the probable origin of the "Golden Bible?"
3. Outline history of the Mormons in Ohio, Missouri and Illinois.
4. Why were the Mormons disliked by outsiders?
5. The Mormon journey from Nauvoo to Utah, and early days in Salt Lake City.
6. Contrast the so-called "persecutions" of Mormons with their assault upon the emigrants at Mountain Meadow.
7. To what extent are the Mormons sincere?
8. The Mormon attitude in politics: Why menacing?

THE DEDICATION OF THE JUBILEE HOSPITAL.

By Christianita Totten.

THE long-looked-for event is now a thing of the past. All through the summer we were answering the following questions: "How soon will your hospital be opened to patients?" "When will it be dedicated?"

The time came at last, and with it the arrival of Dr. Witherspoon and Mrs. J. D. Sands, of Pittsburgh, Pa., and Mrs. Samuel Yourd of Carnegie, Pa.

Everything contributed to make October 10th a memorable day in the history of the Institution. Nature seemed to rejoice with us on this occasion in giving us a bright, beautiful day for the exercises.

The large audience that waited in the chapel of the institute was inspiring, and last but not least, the cheer and encouragement brought us by our Pennsylvania friends made our hearts glad. The devotional service was conducted by Rev. J. A. Cotton.

Mrs. J. D. Sands, who presided, presented greetings and congratulations from those who made the hospital a possibility. The object, she said, was to help alleviate suffering, and she hoped also that every one who goes in will be benefited spiritually.

She told of other hospitals under the control of the Women's Board; of the great benefits derived from those in India and Egypt; how every patient hears the Bible read; and how thousands have been converted on this account.

She urged that those who received these benefits should pass them to others. She also spoke of the power of small beginnings, of Dr. Fulton's work which he started here, while he was in poor health, but which proved such a blessing to this community, and continued by others led up to this day.

Dr. Witherspoon addressed the audience. He told us that they were here to rejoice with us for the blessing that had come to our town. He said that we are living in an advanced age, that education, social life, enjoyments, religious life, etc, had all advanced. He compared the past with the present along those lines. He gave a rather amusing description of the doctor of past years, his methods of dealing with the sick, as

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HENDERSON HOSPITAL.

compared with the doctors and the more improved methods of to-day.

He emphasized the necessity of carefulness in the matter of surgery. Not every one, said he, who knows medicine, can practice surgery. A physician, he said, should have a warm heart, and possess good judgment, for the ability which he possessed was from God to be used in His glory, that he might be a better servant of His, and better to his fellow-men.

He also said that the women in planning for this institution, hope that it will be a blessing to the community, a blessing that will radiate; that their presence was an implied pledge of their work to elevate and assist the poor and needy.

In conclusion, he said that next to his brothers in the ministry, he wanted to give his hand to the Christian physicians as they showed themselves to be earnest, skilful and true. He thanked the physicians present for their words of encouragement concerning the enterprise.

Mrs. Yourd, the Freedmen's Secretary, of the Women's Board, and the one who was untiring in her efforts to build the hospital, was next to address us. She spoke of the relation of the two races, and of the progress made by the negro during the fifty years since his emancipation. This was the formal opening, she said, of Jubilee Hospital, a gift of love and sacrifice.

She dwelt touchingly on the death of the girl, the circumstances of whose death as related to her by our principal, had suggested this gift of love. She told how the matter was taken up in the annual convention of the women, and how, during the great Jubilee movement, when there was an organized effort on the part of all of the churches to send the Gospel into different lands, that the women of the United Presbyterian Church decided to spend some money at home, and the Jubilee Hospital was the result.

The audience listened, spell-bound, as she told how the money was collected. First of all, there was a bequest of $1400 from a lady of Allegheny, Pa., to be used in the Freedmen's work. This was held as a nest egg for the hospital fund.

Six thousand paste-board eggs, each arranged to hold ten dimes, were given out, and $5600 collected in those. There were individuals who gave, and societies who furnished beds and rooms in the hospital. A great deal of this money was collected from people who were unable to make a large offering, but when the dimes and dollars were collected from the different places, they amounted to a good deal.

There were many moist eyes when the touching story of "Bennie's Pennies" was told, also of the contribution from the old lady who was confined to her chair for so many years.

She told us also of the donation of $450 from the sisters of Steubenville, Ohio, in memory of their mother, and the gift of a bed from the contractor.

She extended a hearty welcome to all the physicians of the town, and said that the doors of the Jubilee Hospital would be open to all alike.

The dedicatory prayer was offered by Dr. J. W. Witherspoon, and No. 69 in the Bible Songs was then sung. We regretted much the absence of Mrs. W. C. Hutchison of Xenia, Ohio, who could not be with us because of sickness in her family.

Several of the physicians of the town were present, and some made remarks expressing their appreciation of the gift of Jubilee Hospital, and promising their hearty co-operation. They said they were glad of the opportunity to train young women to be nurses, so that they in turn might instruct the people how to be cleanly, and how to avoid contagious diseases.

Mrs. Sands then spoke of the glad feeling that they were taking back to the North, of good will and hearty co-operation of doctors and all friends.

The invitation was extended to all present to go through the hospital, and after the benediction was pronounced, many availed themselves of the opportunity of seeing the new hospital. Some were surprised to find four patients already there, under the care of the superintendent, Miss Reed, who was unable to attend the services because of these urgent cases.

We hope that our hospital with its nurses will be a great blessing to the school and community, that much suffering will be alleviated, and through its influence many souls won for the Master.

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"By this shall all men know ye are my disciples, if ye have love one to another." When the heart is true to God, filled with love, this is lived out in a life of helpful sympathy. Medical care is love in action.

He's true to God who's true to man wherever
wrong is done;
To the humblest and the weakest 'neath the all-
beholding sun.
That wrong is also done to us, and they are
slaves most base,
Whose love of right is for themselves, and not
for all their race."

OUR BURDENED MOSLEM SISTERS.

By Minnehaha Finney, Alexandria, Egypt.

They are burden bearers. Their burdens go to their heads. There they carry them, trudging along; stolid, patient, seemingly without a murmur. One wonders if there ever is a murmur deep down in the depth of their unawakened hearts.

The great load of freshly picked cotton; the heavy water-jar; the bulky bundle of fuel, sometimes cotton sticks, sometimes *gellah* (dried dung and straw mixed); a heavy hod full of bricks or mortar—whatever these burdens may be which the peasant Moslem women carry on their heads, they are pathetically representative of the burdens of life which *all* our Moslem Sisters are carrying whether she be peasant or noble, not on their heads but on their hearts, burdens so heavy that their spirits are crushed. The burdens of life entailed by their heritage of polygamy, hareem seclusion, unrestricted divorce, superstition, ignorance, are burdens we Christian women would shrink from. And if perchance a life-burden does come our way, we have One to carry it for us, the Great Burden Bearer. They have not this One. They know Him not, and so life is in itself a great endless burden, except as death ends it, and when death does end it, there is the wail of the mourning ones, significant of hoplessness, weird, heart-rending. Even the hearing of it pierces our hearts with anguish. An anguish that can never be stayed till these burdens of life are made easy for these our sorrowing Moslem Sisters, who can never know the Great Burden Bearer until we tell them. Only *we* can tell them. But we are so slow — it takes us so long to make the rounds—we who are doing the telling are so few that we *never* make the rounds. As we try to do it, the echo of that wail rings constantly in our ears telling us that a great procession of burdened ones have gone beyond the reach of our aid, without knowing of the Great Burden Bearer. This fills us with grief, such a grief that we grow faint—a grief that throws us prostrate on our

BURDENED MOSLEM WOMEN OF EGYPT, JUST INSIDE THE DOOR OF MISSION BUILDING, ALEXANDRIA.

faces before God praying for more workers—earnest ones who will lend a strong helping hand in this business of our King which demands haste.

Earnest ones, do *you* realize that—

"He has need of your life
In the thick of the strife?
For a weak one will fall
If *you* fail at His call.

"He is counting on you
On your silver and gold
On that treasure you hold
That a part may be used
To spread the glad news
Of the One who is able—

He is counting on you
On a love that will share
In His burden of prayer
For the souls He has bought
With His life-blood; and sought
Through His sorrow and pain
To win 'Home' again."

He is counting on *you*. On your life—on your money— on your prayer. On your *self*.

A MESSAGE FROM THE FOREIGN SECRETARY.

(OF THE WOMEN'S BOARD.)

THE Egyptian party reached Alexandria in fine condition on September 26th.

Cards received from two of the party who sailed for India, state: "Arrived at Siakot October 16th, all well and received a royal welcome." Nine returning and ten new missionaries constitute the largest number going out in one year under the auspices of the Women's General Missionary Society.

About fifty-nine hundred dollars were needed for outfit money and traveling expenses. Who will help pay the unprovided-for bill? Four more lovely young girls have asked for application blanks. Pray that divine wisdom may be given to those who elect so that the Master's plan for these consecrated lives may be carried out.

By order of the Chicago Convention nine brooches have been sent to nine of our devoted married missionaries as follows: Mesdames Stewart, Caldwell and Scott of India and Mesdames Ewing, Watson, Harvey, Giffen, Alexander and Finney of Egypt. Some of these have served the Master and the church for more than half a century but all for more than thirty years. How happy we are to be permitted to honor them in this loving way. May He whom they serve reward them richly. Sometime ago the women of the First Church, Allegheny gave a sum of money as a memorial for Miss Mary Herron. It was to be used for the purchase of land upon which a Rest Home could be erected for use of our missionaries in Egypt.

Delays in securing the property have been numerous. All will rejoice to learn that three acres of land desirably located have at last been secured. A building ought to be erected at once so that it may be ready for occupancy next summer. Where is the needed money coming from? Will report the amount required as soon as the plans are decided upon. At the New Wilmington Conference a prayer circle asked that a pledged salary for a certain missionary might be sent and also that the money for the support of another for one year might be pledged. *The very next day* two modest unassuming daughters of the Master came to your foreign secretary and placed the money in her hand, that had been prayed for the night before. "While they are yet speaking I will answer."

Another sorrow has come to the members of the Women's Board—Mr. N. Wylie Stevenson, husband of our Junior Secretary, entered heaven on October 1st after three days' illness. Mrs. Stevenson of course gave him much of her personal attention and contracted the same dreaded disease, pneumonia, and joined her husband in his heavenly home, on October 7th. How bereaved we all feel.

Surely the Master has called us to pass through deep waters, two of our most valued and loved members having been taken from us in less than two months. Pray that those who remain may learn the lesson from this providence "Be ye also ready for in such an hour as ye think not the Master cometh." Pray that we may have a new endowment of the Holy Spirit to live closer to Him so that our lives may count for the uplift of His kingdom.

Pray that the Master may send us three consecrated women to fill existing vacancies on the Women's Board.

Pray that the Father will give special grace to all our new missionaries during the first year of strange environment, homesickness, language study and other new experiences.

Pray that the lives and health of all our missionaries at home and on the field may be precious in His sight.

Pray that Mrs. D. R. Gordon of India may have her sight restored.

Pray that salaries of all our missionaries may be pledged.

Pray that money needed for buildings may be forthcoming.

Pray that all members at home and abroad may be Spirit-filled women ready and anxious to serve Him whom we love.

Mrs. H. C. Campbell,
Foreign Secretary.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

SIALKOT CONVENTION, 1912.

Away back in the early days of missions, a missionary came from Scotland to India. He was the first of the missionaries of the Church of Scotland, to the Punjab. He is said to have been a wonderful man of faith and prayer. When the awful days of the Sepoy Mutiny came, he was living and working in Sialkot. When the mutiny broke out in Sialkot he had an opportunity to flee and save his life, but he refused to go, and stopped to pray with those who could not flee. Because he tarried, he was caught by the mutineers, and was killed. One might say this was a strange reward for faithfulness, but wait. People at home, moved by the circumstances of his death, gave money to build a beautiful little chapel to be called the Hunter Memorial Church. That Church is the memorial of this man of prayer, and it is the place where beats the heart of the Sialkot Convention. God prepared that place for the prayer room of the Convention. It is the place where intercession is made day and night, during the days of the Convention. It is likely that in that place, during the past eight years, there have been more conversions, and more victories over sin won, than in any other single place in the Punjab, or perhaps in India. It is a wonderful memorial to a man of prayer.

Away back in the early days before the mutiny, a government officer in Sialkot built himself a home. He planned it on an unusually generous scale, making its verandas wide and high, and its rooms numerous and spacious. He put it in the midst of a generous compound. The mutineers did their best to burn the house, as the blackened rafters in some of the rooms testify, but God had a use for the building. After the mutiny the property came into the market, and because of its distance from the centre of the civil station, it sold at almost a nominal figure. Our Mission was then seeking for ground for placing the plant of the Christian Training Institute. It bought this beautiful property, which has for years been the home of the school.

Eight years ago God put it into the hearts of some of the Indian workers to call for a convention of pastors and teachers; in some place, for quiet study of the Bible and prayer. In casting about for a convenient spot, they hit upon this compound. For three years prayer had been offered for God to open the way for such a convention. It is now evident that God had opened the way, and years before had planned the place. He had placed the church, and had arranged for the government officer to build a place commodious enough for the home of those he would gather together in these days of convention, to study the Bible and pray.

The invitation for the convention was issued, and that first year a few score people gathered. God poured out a wonderful blessing on the meeting, and laid it upon the hearts of those blessed to pray for many more to be sent for blessing the next year. The second year about three times as many people gathered, and God sent such a blessing on the gathering that the good news of it spread to the ends of the earth. The next year over a thousand people gathered, and since that time from 1,500 to 2,000 people have been gathering each year for the days of Bible study and prayer.

There is a uniform daily program for the meetings. No meeting is held until 8 A. M., so that all may have time for the quiet hour. From 8 to 9:30 A. M. there is a general meeting for devotion and Bible study. This year the theme for the first four mornings was "Christ for Us," and for the following four mornings, "Christ in Us."

At 3 P. M. the Convention break up into eight sectional meetings. These are planned particularly to touch the lives of those interested in each section. At 4:30 is the English sectional gathering. This is particularly to reach the missionaries, and those who are leading and teaching in the Convention.

In the evening at 7:30 is another general meeting for all. This year there was a series of addresses dealing particularly with sin and salvation.

The attendance for this year was not quite so large as it had been for two or three years previous. It is estimated that the attendance was about 1,800 different people, and the average attendance about 1,200. There has never before been so large a number of missionaries and Europeans, and there never have been so many people from such distant and diverse places. There were delegates from Bombay, Calcutta, Ujjain, Karachi, Asansol, Ajmere, Muttra, and many other distant places. There were not so many village Christians this year, but very markedly more educated Christian people than ever.

A marked feature of the Convention has always been the prayer rooms. It might be said that they are unique. They are never shut, day and night, and very rarely empty at any time during the Convention. Hundreds of burdened souls go to their quiet retirement to lay down some load of sin, or to find some new vision of God. God has chosen some rare men and women of prayer to serve in these rooms, and their service has been most blessed to the Indian church.

The Convention of this year was marked by a spirit of deep and quiet blessing. Christ was lifted up, and of course He drew men unto Himself. One of the most experienced missionaries, a man who has been deeply interested in the Conventions from the first, said to the writer: "The Convention has never before sent men and women out with so deep and lasting a blessing for the Indian Church."

It is impossible to estimate the rich blessing that is brought to the Indian Church through this yearly gathering. It is a real feast to many a man and woman coming from lonely stations where they are working to establish the kingdom of God. Many of these are practically cut off from Christian fellowship in their lives of service. It means blessing unspeakable to them to come into this atmosphere of love and fellowship and there to meet God and fellow-Christians.

Many have prayed that the blessing of God might rest upon the Convention of 1912, and God has heard. Many should be praying that God's richest blessing might follow those blessed, to their homes and into their service. To many the Convention has meant the beginning of a new life of service in Jesus Christ. To the Church in India it has meant a new vision of a crucified, risen and triumphant Redeemer and King.

W. B. Anderson, Gujranwala.

GLEANINGS FROM THE SIALKOT CONVENTION.

Be sure you have Christ with you; if not, go back to the place where you lost Him.

Every day ask yourself the question, "What would I like to have Christ find me doing if He came to-day? Do that thing.

Christ and sin cannot be together. Therefore, if you keep sin in your heart, there is no room for Him.

Do not wait until you are dressed in the morning for your time of communion. Ensure it by making your first waking thought a prayer.

The partings of earth are sorrowful; be sure that your loved ones are with you in Christ, that the partings of heaven may not bring eternal sorrow.

Do not let the souls of your children be gems in some one else's crown.

It is more blessed to give than to receive. Do not come to the Convention only to get, pass it on.

At the Convention there was not only a feast of fat things, but the appetite to enjoy them. Thank God for the appetite.

God has yet to show the world what He can do through one Punjabi thoroughly surrendered to Him.

If you are not walking Bibles you are walking *"libels."*

A little girl's version of the 23rd Psalm — The Lord's my shepherd. That's all I want.

When you go home from a mela (fair) you take home something for your wife and children if it is no more than a stalk of sugar cane. What are you taking home for them from Sialkot?

Let us not see Jesus through our difficulties and trials, but our difficulties and trials through Jesus.

DEAR FRIENDS:

It is usually the custom for us to write about our work but I think I will vary the custom and tell about my vacation.

This year I spent my vacation in company with Miss Howell at Dharmsala. We left our various stations on June 24. I had to leave Pasrur about 4:30 A. M., for we are twenty miles from the railroad station and I wished to take a train from Sialkote at 8:30 A. M. I was met by Miss Howell at Wizirabad, and we journeyed on toward Pathankote, arriving there at about 2:30 A. M., June 25. From Pathankote the rest of the journey (sixty miles) is made by Tonga. How can I describe a hill tonga? A tonga is a heavy two-wheeled cart with four seats in the center, two toward the front and two toward the back, with the back in the center of the tonga. It has a white canvas cover and large shelves over the wheels where our trunks and bedding are tied. In this strange monster we journeyed up the mountain. Horses are changed every five miles so the journey takes about twelve hours.

Oh, that beautiful ride! Over mountains, across rivers, some places high mountains with frightful precipices, some places level and beautiful as a park. Here, on some particularly high peak, the ruins of an old fort, a monument to some of India's ancient kings. There a beautiful village nestled in a valley. At last the grand old snow peaks loom up before us and we know that we are near our journey's end. The last three miles of our journey we are carried in a kind of chair by four men. The cool, fresh mountain air is very refreshing after the dry hot plains.

What do we do while on vacation? Most of us study a part of the day. Then there are piles of letters which have been waiting until vacation to be answered. Then we take a walk every day. At this season it rains on the hills almost every day, and often our walks are taken with our rain coats, caps and overshoes on, and some days it is so rainy we cannot go at all. We do not complain of the rains, however, for we know that rains on the hills mean rains on the plains where they are so much needed.

One of our favorite walks is around a hill to a tiny Hindu temple. This temple is about eight feet square and about five feet high. Inside is a tiny mud platform with a row of stone gods on it.

Sometimes we see these stones decorated with fresh mountain flowers which some worshiper has brought for an offering. Another favorite walk is to Bhag Sou, a famous Hindu temple. Here there is a beautiful mountain stream from which the people have made a fountain. The water gushes out from three iron cows' heads. These heads are decorated with fresh flowers every day, and people bathe in the water and worship *these heads!* On a little platform under a tree are several stones to which the people pray. The place is very beautiful and when one looks around and sees the beauty which our God has made it is very hard to conceive how any one could help worshiping the Creator.

The thing that impresses one most about Dharmsala is the number of people who have not heard of Christ. From our cottage we can see a number of villages on the mountain sides. The people of these villages do not know our God. Their god is a stone god. Some of the nearer villages have been visited by our missionaries, but the people were unable to understand for their language is very different from Urdu or Punjabi.

Let us pray that in some way these poor hill people may be reached. We can not as yet see any way, but with Him all things are possible.

Yours lovingly,
MARGARET HORMEL.
Sialkote City, August 24, 1912.

EGYPT.

DEAR FRIENDS:

This has been a busy week in Cairo, as the schools have all opened. The present indications are that the schools will be full as there was a very good start even the first day. There have been some changes in teachers—new ones to take the places of those whose terms have expired—but the greatest change is in the Girls' College where the familiar face and form of the one who has been its leader for a score of years, is seen no more. It is hard on the former pupils to come back and not find Miss Ella Kyle there, but we have all confidence that the new leader, Miss Buchanan, will soon get the reins in hand and win the hearts of the girls and all will move on smoothly. She has a good College Committee to strengthen her and a good force of teachers—American and Arabic-speaking—to help her.

We did not know the exact sailing date of the new teachers and so did not know when to expect them. Last Monday, about 9 P. M., there was a message "Four American teachers arriving at 9:15." Had the train not been a few minutes late, we could not have reached the station in time to greet them. But we were there when the train came in and they had our heartiest welcome, and we trust they may soon feel at home.

We have had a very comfortable summer and the weather just now is very pleasant.

Next Monday many of our number will be going to Assiut to attend the prayer conference. We have been praying for some time that this may be a very helpful meeting and that there may be a great blessing to all the church.

Dr. and Mrs. Watson left Cairo a week ago for a few weeks by the sea, as they remained here during the hottest part of the summer while most of us were taking our rest and change. Mrs. Harvey got her change(?) by going to the Orphanage and taking care of the children while Miss Barnes went to Ramle for a few weeks. Miss Barnes is back and has charge of the Orphans now and Miss Peikin is staying with her until Rev. Mr. Walker and family return from furlough, as Miss Peikin could not live in Benha alone. Miss Paden has gone to Beni Suef to look after the school there and in the Fayoum and do evangelistic work in the district. But since Cairo has not its usual amount of workers, we are hoping that Miss Paden may be allowed to come back and help with the work until reinforcements come. There are some on the way but none of these young ladies are for Cairo. Would that they were all coming right here, we could use them all and many more, if we could get them. "The harvest truly is great but the laborers are few."

Sincerely yours,
ELIZABETH N. GIFFEN.
Cairo, September 7, 1912.

EDITORIAL.

With this issue two important studies begin—"China's New Day," and "Mormonism, the Islam of America." The Women's Missionary Magazine is fortunate to have these important subjects for the six months' consecutive studies, in preparation by two able contributors,—Mrs. J. P. White of Albia, Iowa, and Mrs. S. S. Wilson, Xenia, Ohio.

The time required by the writers to produce authentic, readable articles for the studies outlined in the program is no small task. The assurance that the Women's and Young Women's Missionary Societies and the Mission Study Classes will be greatly profited by these excellent articles is vouchsafed by the growing interest in mission study.

The text books are indispensable; also current literature is an aid we cannot afford to overlook. Perhaps for extensive reading every society should have several books from the list recommended by the Committee on Publication. We study with fascinating interest the awakening of China, our zeal and sympathy will quicken many prayerful thoughts in behalf of its strange experience. We turn with revolting and humiliating shame to our own land as we discover anew the toleration of one of the blackest sins of modern times.

We take up these studies with a hope that as we present a Christian civilization to China we may soon be purged from the destructive influences of the inherent curses that eventually destroy as well as now hinder our Christianizing influences. Let us study to know how to overcome the evils that threaten our own land.

A UNITED DAY OF PRAYER.

To be observed by all Women's Missionary Societies, Thursday, January 9, 1913.

Thursday, during the week of prayer in January, was chosen by Women's Boards of Foreign Missions at their Triennial Conference in Philadelphia, as a day for united prayer. Women in every village and town in our country are earnestly requested to meet in some central place for such a service. If it is not possible to come together for the entire day it would be well to arrange for three hours in the afternoon, each under a different leader, representing as many denominations. Where there is no Jubilee Continuation Committee to plan for such a service, let an interdenominational committee be chosen immediately, representing all evangelical churches. This committee will secure leaders and place of meeting, send out notices for church calendars and the press, and from the Cycle of Prayer, issued by the Central Committee on the United Study of Missions, may select the most important and urgent topics for this time. These are *prayer* services. Beyond a brief Bible reading and illuminating comments on the topics for the hour, with devotional hymns, the entire time should be spent in intercession. No addresses will be needed. Surely with the great crises before us; the troubles in Korea, the marvelous opportunities unfolding in China, the terrible situation in Turkey, earnest, united prayer is needed. And we need to pray for ourselves lest we fail in the day of His power.

The Prayer Cycle may be obtained

from any Woman's Board of Foreign Missions, and is for use throughout the year.

We suggest this as the simplest plan. It may be improved greatly by those who are in close touch with the needs of the world, and can give more specific and detailed directions.

Who will take the initiative in your community and in your church? Why not *YOU?*

* * *

RESIGNATION.

Miss Sarah J. Reid, member of the Editorial Committee of the Women's Missionary Magazine since 1906, has offered her resignation as a member of the Magazine Committee. Miss Reid had charge of the Young Women's Department of this publication and gave to it her untiring interest. Our readers will remember the excellent and well prepared programs Miss Reid furnished for use in societies, as well as her endeavor to obtain new and interesting information in this department.

Miss Reid's resignation was accepted by the Editorial Committee with regrets. Miss Ida B. Little, Young Women's Secretary, will have charge of this department. All correspondence should be addressed to

MISS IDA B. LITTLE,
WASHINGTON, PA.

* * *

At no time in the history of the Thank-Offering has there been so much to inspire self-denial and generous provision in behalf of its magnificent work as this year. Societies that have not undertaken to increase their 1912 Thank-Offering by adding one or more Life Memberships to their list have not realized all that is now offered to them. If every society will do its utmost now, the needed sum accruing from 1912 Life Membership fees for the building of the school at Tanta, Egypt will be one of the achievements of the "Silver Anniversary Thank-Offering." Do not neglect this opportunity.

* * *

"China's New Day," the text book for mission studies, is in its third edition.

First edition, 80,000, published in May, a second edition, 25,000, in October, a third edition, 10,000, now in press. Does not this fact speak well for increased interest in mission study?

* * *

Prompt renewals for your Women's Missionary Magazine saves much time and some expense. Please renew promptly.

* * *

STUDIES FOR 1913.

Outlined programs for use in missionary societies.

Price per 100	$1.50
" " 50	1.00
" " 25	.75

Send orders payable to the Women's Missionary Magazine, Xenia, Ohio. *All orders promptly filled.*

* * *

There is no more beautiful and instructive magazine for children than *Everyland.* See the first page of this issue for full information. Many children in the United Presbyterian homes will be made happy if Everyland is included in their Christmas gifts. Read the page and order your gift early.

* * *

The Women's Missionary Magazine is a monthly periodical, furnishing at least 584 pages during the year, of missionary reading to the Women of the United Presbyterian Church. It is the only monthly Magazine that will aid in your mission study outlined for use in your societies. Encourage some one not interested in mission study to subscribe for the Women's Missionary Magazine.

The United Presbyterian Cook-Book—a few copies remain, the proceeds from the sale of this book are for Frenchburg School. Order from Women's Missionary Magazine, Xenia, Ohio. Price $1.00.

* * *

In the study of "China's New Day," no periodical will give more authentic information than the *Missionary Review of the World.*

Missionary Review of the World, *new subscriptions*	$2.50
Women's Missionary Magazine, new or renewal	.60
Total	$3.10

Both for $2.50 if ordered from Mrs. S. M. Kelso, Xenia, Ohio.

* * *

NOTICE!

Following Miss Sarah J. Reid's resignation as Editor of the Young Women's Department, all communications should be addressed to Miss Ida B. Little, Young Women's Secretary, Washington, Pennsylvania.

Send orders for text books and leaflets, to the Women's Board, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

☞ *Do not send orders for text books or leaflets to Xenia, Ohio.*

* * *

☞ Printed programs now ready. Order from Women's Missionary Magazine, Xenia, Ohio.

Price	100	$1.50
"	50	1.00
"	25	.75

☞ IMPORTANT NOTICE. ☜

At a meeting of the Women's Board November 12, it was decided to discontinue the "Leaflet Subscription Plan" in the Literature Department, for the coming year.

Where persons have already paid $1.00 each on this plan, the leaflets due, or the sum credited to their account will be forwarded to them by the close of this year.

LITERATURE DEPARTMENT,
904 Publication Building,
Ninth Street Pittsburgh, Pa.

STUDY FOR THE MONTH.

JANUARY—THE BREAK WITH THE PAST.

Prayer—For the missionaries who are facing untried conditions in China.

Text Book—"China's New Day."

Scripture—Isaiah 35.

Roll Call—Name of a Chinese province, city or river.

Topics for Study.

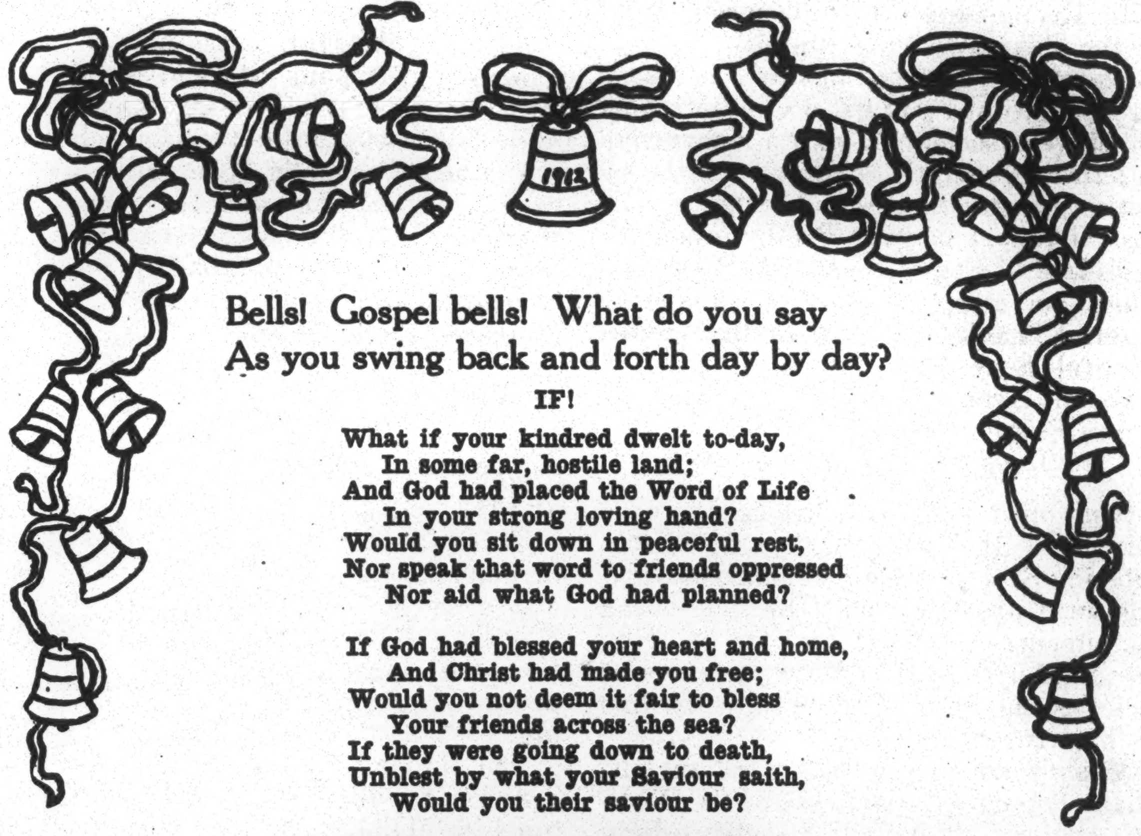
1. Evidences of China's changing order.
2. Principal contributing causes of China's break with the past.
3. China as a world factor.
4. Biographical sketches of Dr. Sun Yat Sen and President Yuan Shi Ki.

Mormon Study — The story of the Mormons. Origin, rise, progress, the founder of Mormonism.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

IF!

What if your kindred dwelt to-day,
In some far, hostile land;
And God had placed the Word of Life
In your strong loving hand?
Would you sit down in peaceful rest,
Nor speak that word to friends oppressed
Nor aid what God had planned?

If God had blessed your heart and home,
And Christ had made you free;
Would you not deem it fair to bless
Your friends across the sea?
If they were going down to death,
Unblest by what your Saviour saith,
Would you their saviour be?

And if you fail to lift your hand,
Or help them in their plight;
And those forgotten, helpless souls
Are lost for want of light;
Then you, my friend, must share the loss
Of souls who never knew the cross,
And sank to endless night! **D. R. M.**

A MESSAGE TO CONGREGATIONAL THANK-OFFERING SECRETARIES.

If you desire due credit in the reports of your Presbyterial Thank-Offering Secretaries for the 1912 Offerings from your congregations it will be absolutely necessary for you to fill out your Thank-Offering blanks correctly and return to the addresses of your Secretaries by the time they give on their blanks. It will be impossible for them to give full and correct reports to the General Secretary unless you help them.

Be minute in making out your reports. Give thus:

Regular Thank-Offerings ....
Life Membership Fees ....
Special Thank-Offerings ....
Total ....
Number of Senior and Junior Life Members ....

Remember! The King's business requireth haste.. 1 Samuel 21:8.

A MESSAGE TO PRESBYTERIAL THANK-OFFERING SECRETARIES.

Do you desire to have your Presbyterials on the Banner List for 1912? *Do you?*

Then it will be necessary for each one of you to do four things:

First—See that every society in your Presbyterial — Women's, Young Women's, Juniors' and Little Light Bearers' — is supplied with a Thank-Offering blank for its report of regular offerings, Life Membership fees and special gifts to the Thank-Offering fund.

Second—"Try, try again," and keep on trying, until you get a minute report from every society in your Presbyterial.

Third—Promptly compile from the societies' reports, figures and facts for your annual report to your Presbyterial.

Fourth — Forward *all the filled in blanks* and a copy of your report as Presbyterial Thank-Offering Secretary, to the General Secretary's home address, 15 Marshall Avenue, N. S., Pittsburgh, Pa., before February 1st.

PRACTICAL HINTS.

Send out New Year's Messages to your helpers — the Congregational Thank-Offering Secretaries, or committees—giving some practical plans for increasing the offerings for 1913, and for bringing the indifferent and careless members of societies and congregations into the line of thankful givers.

Make your own special work for the Thank-Offering Department of the Women's General Missionary Society, a daily subject of prayer, and organize your congregational co-workers into prayer circles.

JESUS' PROMISE.

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. Matthew 18:19.

For how many Senior and Junior Life Members have you been asking God from your Presbyterial?

How many special gifts over and above the regular Thank-Offerings have you asked God to give through your societies, in order that the Girls' Boarding School at Tanta, Egypt may be erected this coming year as a memorial of the Thank-Offering Department of the Women's General Missionary Society?

Hitherto have ye asked nothing in my name. Ask and ye shall receive, that your joy may be full. John 16:24.

REJOICE!

When ye see this, your heart shall rejoice,—the hand of the Lord shall be known toward his servants. Isaiah 66:14.

There is general rejoicing among the many friends of our faithful missionary, Miss Kate A. Hill, that through very generous gifts paid into and pledged to the treasury of the Women's Board, the entire six cottages for the Girls' Boarding School at Sangla Hill, India are already provided for, and the furnishing thereof.

Rejoice with them that do rejoice. Romans 12:15.

GOOD NEWS.

The reports to date from many parts of the church indicate that the regular Thank-Offerings for 1912 exceed those of 1911.

This goes to prove that the sums given through Life Membership fees and special gifts to objects designated by the Women's Board have in no way interfered with the regular offerings, but have proved an incentive to more liberal giving.

The Junior Societies merit special recognition for their active work in securing Life Members.

PERSONAL NOTES.

"Personal Notes" have of late been omitted in the Magazine reports of Life Members, because of lack of space.

THANK-OFFERING BOXES.

The members of Senior Societies are always expected to use their Thank-Offering boxes two years in succession, hence the "dime boxes" for 1913 will be the same as those used in 1912.

Where more boxes are needed for either Seniors or Juniors send orders to 904 Publication Building, Ninth Street, Pittsburgh, Pa., and not to 15 Marshall Avenue, N. S., Pittsburgh, Pa.

DECEMBER LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY FOR THE SILVER ANNIVERSARY THANK-OFFERING, 1912.

SENIOR LIFE MEMBERS.

$25.00 Each.

Miss Alda B. Atchison, Tanta, Egypt, by Des Moines Presbyterial.

Dr. Anna B. Watson, Tanta, Egypt, by her aunt, Mrs. M. C. Watson, Dunreith, Indiana.

Miss Janet Morrow, By Women's Missionary Society, Second Church, Xenia, Ohio.

Miss Josephine Martin, Pasrur, India, by Xenia Presbyterial.

Mrs. Charles H. Ervin, First Church, Xenia, Ohio.

Mrs. Joseph N. Dean, Xenia, Ohio.

Mrs. C. E. McStravick, San Antonio, Texas, by W. M. S., First Church, Dayton, Ohio.

Mrs. Elizabeth J. Given, Carnegie, Pa., by her nephew, W. D. Hill.

Mrs. W. G. Robertson, Kirkwood, Ill., by the W. M. S. and Y. W. S.

Mrs. Annie E. Lea, Woodville, Pa.

Mrs. Robert McGowan, Steubenville, Ohio.

Mrs. J. M. Briceland, R. F. D. No. 2, Carnegie, Pa., by W. M. S. Union Congregation.

Mr. J. A. Ferguson.
Mrs. J. A. Ferguson.
Mrs. J. A. Stewart.
Mrs. J. M. Lytle.
Mrs. Lyda Nelson.
Mrs. J. A. Todd.
Mrs. Jennie Cook.
Mrs. H. E. McCullum.
Mrs. Robert Fisher.

All above from Second Church, Washington, Iowa.

Mrs. Mary Sawhill, by four Missionary Societies, Second Church, Washington, Iowa.

Mrs. R. P. Lewis, Second Church, Washington, Iowa, by her daughter, Miss Mide.

Mrs. H. T. Samson, Second Church, Washington, Iowa, by her daughter, Mrs. Martha Latta.

Mrs. Eva Livingstone, Second Church, Washington, Iowa, by her two sons.

Mrs. O. H. Milligan, by Women's Missionary Society, Avalon, Pa.

Mrs. E. M. McMillan, by Congregation, Sunbeam, Ill.

Mrs. J. P. Cameron, Jr., by Mrs. J. P. Cameron, Sr., Sixth Church, Pittsburgh, Pa.

Miss Susan Purden, Philadelphia, Pa.

Mrs. Belle Liggett Patterson, by W. M. S., Concordia, Kansas. She was seven years Recording Secretary of Concordia Presbyterial.

Mrs. W. C. Wallace, by Miss Rachel Gray, Braddock, Pa.

Mrs. Henry McCreary, by W. M. S., First Church, New Concord, Ohio.

Mrs. Hannah A. Burnside, Oskaloosa, Iowa.

Mrs. William L. Taylor of Shadyside Congregation, Pittsburgh, Pa.

Miss Lillian A. McConnell, Lyallpur, India, by three friends in Shadyside Congregation, Pittsburgh, Pa.

Miss Mary Hanna, West Newton, Pa.

Mrs. Mary E. Campbell, by W. M. S., West Newton, Pa.

Miss Nellie Smith, Tanta, Egypt, by King's Daughters, Grove City, Pa.

Mrs. James Steele, by W. M. S., Homeward Church, Pittsburgh, Pa.

Mrs. T. D. Edgar, by W. M. S., Second Church, Wilkinsburg, Pa.

Mrs. Anna Stewart George, by her husband, W. S. George, East Palestine, Ohio.

Miss Minnie Bell Quay, by W. S. George, East Palestine, Ohio.

Mrs. Helen Elizabeth Eaton, by a friend, East Palestine, Ohio.

Mrs. Rothwell Jackman, East Palestine, Ohio.

Mrs. Jennie W. Homer, First Church, Cleveland, Ohio.

Mrs. Margaret Wright Campbell, First Church, Cleveland, Ohio.

Miss Nan J. Jamison, W. M. S., Emsworth, Pa. A birthday offering.

Mrs. C. M. Laing, Emsworth, Pa., by her husband.

Mrs. Frank H. Trimble, W. M. S., Emsworth, Pa., by her husband.

Mrs. William G. Johnstone, Emsworth, Pa., by her husband.

Miss Marie Gilfillan Patterson, McKeesport, Pa.

Miss Mary Martin, Canonsburg, Pa., by her Sabbath School class and W. M. S., Chartiers congregation.

Mrs. Ellen Dickey Gamble, Jamestown, Pa., by her daughter, Margaret Gamble.

Mrs. L. H. Martin, Kirkwood, Ill., by her husband.

Mrs. May F. Stewart.

Mrs. Eliza J. Bell.

Mrs. S. J. Glass.

Mrs. Ann Bigger Ewing.

The four from Robinson W. M. S., Frankfort Presbyterial.

Mrs. J. W. McCrum, Boyden, Iowa. A gift of gratitude on her birthday.

Mrs. Frank A. Gaut, Aspinwall, Pa.

Mrs. R. L. Noble, Aspinwall, Pa., by the W. M. Society.

Mrs. W. G. Douthett, First Church, Butler, Pa.

Mrs. Jennie E. Acheson, Albany, Ore., by W. M. S. of Shedds, Ore.

Miss Mary McIntire, Pittsburgh, Pa.

Mrs. D. J. Patterson, Washington, Iowa.

Miss Marian Doig, Washington, Iowa.

THE "FIVE HUNDRED PROCESSION."

JUNIOR LIFE MEMBERS.

$10.00 Each.

John Arsdale Barr, by Junior Society, Pleasant Hill, Ohio.

Elaine C. Apple, by her grandmother, Mrs. C. W. Crowe, Philadelphia, Pa.

Henry Hewitson Ault, Warnock, Ohio, by his mother.

Leila Bell, Robinson, Pa., by her parents.

Wilemina Jane Wallace, by Junior Society, Braddock, Pa.

Rebecca Robinson Wallace, by Rebecca K. Scott, Braddock, Pa.

Rebecca Kirkpatrick Scott, by Margaret C. Scott, Braddock, Pa.

Robert Cooke, Jr., Belle Center, Ohio.

From Junior Society, East Palestine, Ohio:

William Shaw George.
Janet George.
Lois George.
Dorothy George.
Frank Cavitt George.
Robert Barnett George.
By their father, W. S. George.

Robert Hawthorne Rockwell, by his father.

Robert Earl Stoddard.
James Donald Stoddard.
Helen Elizabeth Stoddard.
By their parents.

Mary Matilda Patterson, by the Junior Society.

Eleanor Isabelle Rockwell.

Mary Rosanna McCommon.

Helen Grace Strohecke.

Lucile Adelaide Hall.

Eugene Helen Dilley.

Ruth Elizabeth Black, by a friend.

TAKE NOTICE.

The Junior Society of East Palestine, Ohio—Mrs. Wm. F. Black, Superintendent— leads all Senior and Junior Societies in the number of its Life Members. Besides the seventeen Junior Life Members, it claims three on the Senior list for December, making twenty in all.

Can any other society exceed this in helping to add to the "Five Hundred Procession" of Junior Life Members to aid in building a Girls' Boarding School in Tanta, Egypt? How many can equal the East Palestine society in zeal, activity and generosity?

Can we not have a long, long list of names in the Christmas Life Membership list?

Parents! You cannot number the blessings that may come to your children by early enrolling them as connected with the Lord's work.

CORRECTION.

James Arthur Blanchard, a Junior of East Greenwich, New York, was made a Life Member by his grandmother, Mrs. J. A. McMorris, not McManis, as given in the October Magazine.

PLEASE REMEMBER.

First—That names of Life Members must be sent in, on or before the first of each month in order to have them appear in the *next* month's list of the Magazine.

Manuscripts have to be sent the publisher at least three weeks before the Magazine is ready for circulation.

If societies and individuals will kindly keep the above fact in mind it will save your General Thank-Offering Secretary time and postage in answering inquiries in regard to the non-appearance of names in the Magazine of the same month in which the names were reported.

Questions always indicate interest, hence they are welcome, but if it is understood that one month must be given after names are sent before they can be published, "Uncle Sam" will not get so much revenue from our postage stamps.

Second—That no society or individual should depend on the Presbyterial treasurer to report Life Membership fees to Mrs. M. C. Porter for the Magazines. Her work is to send the money and list of Life Members to Mrs. J. B. Hill, Treasurer, 906 Publication Building, Ninth Street, Pittsburgh, Pa.

Third—That as soon as the fees are paid into the treasury of the society the names and full addresses of same should be sent to your General Thank-Offering Secretary's home address, 15 Marshall Avenue, N. S., Pittsburgh, Pa.

Mistakes will occur when names are sent without the addresses of the Life Members, as is often done.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

PROGRAM FOR JANUARY.

DEVOTIONAL—

PRAYER—

SCRIPTURE LESSON—Isaiah 55: 6-13.

PRAISE — Psalm 66. C. M., 1-4 Verses.

PRAYER—For missionaries in China.

ROLL CALL—Name of a Chinese province, city or river.

PRAISE — Psalm 78, C. M. 1-4 Verses.

Topic for Study.

FIRST STUDY:—"CHINA'S NEW DAY," THE BREAK WITH THE PAST,

PAPER—China; history, customs, religions.

PAPER—What China breaks from. Isolation, social customs, etc.

2. Informal discussion. Tell the story of the entrance of the New Testament into the Imperial Palace. What influence it has had with China's awakening.

Here let the members discover the leadings of Providence; for China; for the reforms already begun.

PAPER—What should China's break with the past mean to Christian America?

PRAYER—Especially remember the leaders of the new Republic in China. Pray that our own government may break the bondage of intoxicating drink, as China is struggling with its foe of humanity,—*the Opium Habit.*

PAPER—MORMONISM. The story of the Mormons.

CLOSING PRAYER—Remember the obligations, as well as the blessings, of the New Year.

ORGANIZE A MISSION STUDY CLASS.

Has each Presbyterial Young Women's Secretary written each society in her district urging the organizing of at least one mission study class? Has each society responded to the call? Perhaps your class must, of necessity, be a union class, made up of members of the Women's and Young Women's Societies. When you report to your secretary, state the number of *young* women in the class. If you have not taken advantage of the fall campaign, will you not be ready to begin as soon as the holiday season is past?

As young women in the Master's service, we cannot afford to be ignorant of the work in the great world-field, His vineyard. Sympathy cannot be thoroughly aroused without a definite knowledge of the need. Knowledge precedes successful endeavor.

Please be careful to report *promptly* to your Presbyterial Young Women's Secretary the number of classes organized, the number in each class, name of book studied, time of meeting, and success of class or classes.

Let us not do things by halves. The business world demands thoroughness as never before. Shall we render to our Lord a careless service and expect the plaudit, "Well done"?

Ida B. Little.

The Young Women's Secretary has asked the following question:

HOW TO INTEREST YOUNG WOMEN IN ATTENDANCE AT THE MISSIONARY SOCIETY?

Only a few replies have been received.

In our Missionary Society we have a very good attendance of the young women of the congregation. We hold our meetings the second Wednesday evening of each month. These meetings are held at the home of one of the members. I think one thing that has kept up interest in our society is the social hour after the meeting. This keeps the girls together and makes some attraction for those that are not members.

Bertha Dean,
Cedarville Ohio, Young
Women's Society.

If any success has attended the efforts and increased the attendance of the Young Women's Missionary Society of Steubenville, Ohio, I believe it is *in a measure* due to the following methods:

Meetings held evenings at homes of members followed by a social hour and light refreshments. This enables business women to attend the meetings.

A prepared and printed program containing at least one original paper for each meeting, on the study, is placed in the hands of each member at the beginning of the year.

We also have a monthly calling committee.

Lida M. McGowan,
Steubenville, Ohio.

One way to interest young women to attend is by having two all day meetings in place of our regular Saturday afternoon meeting; usually at the home of one of our country members. The social committee plans a picnic dinner and assigns some part of the menu to each member. The dinner hour with a dime offering, gives us a social time together, and the afternoon is given to the program for that month.

We always have a good attendance on these occasions. But we do not want to use the "loaves and fishes" every month.

Anna C. Hogue,
Kirkwood, Illinois.

Our society was organized in February, 1912, with a charter membership of twenty-five, with Nina Cuthbertson as leader. The organization was effected through the influence of the W. G. M. S. Some of those members have removed, but we still have an enrollment of twenty-four because of some additions. There are in all fifty-seven eligible in our own congregation. Our membership committee is trying in various ways to enlist these. There are many other channels of work, that it seems difficult to persuade some to enter upon this one. For example, the college girls have the Y. W. C. A. in addition to their regular church duties. In regard to special work, our society is co-operating with the Women's Society in sectional study of our three foreign fields, each division giving a public program once a year. We have regular monthly meetings, aside from our monthly devotional meetings. For example, the India division meets the fourth Friday. One woman reads from the book "Far North in India," while the others sew. We have some local charitable work on hand now and are planning some work for our foreign pastor in India, Mr. Nesbitt. The work of the other divisions is similar to that of the India division.

ESTELLE DOUGHERTY,
Sterling, Kansas, Y. W.

Our meetings are held at the homes of the members. The hostess with six assistants, share the expense of entertaining and are responsible for the attendance at the meeting.

There are twelve members, besides the officers, who are especially interested in each meeting. The officers are changed each year and in this way new ideas are brought into the society.

The programs are always interesting and instructive. The union meeting with the Women's Missionary Society and the King's Daughters is an interesting event each year.

A report is given of the number in attendance at the previous meeting.

BLANCHE CROSBIE,
First Wilkinsburg.

For the devotional part of our program which usually comes first, we open with a Bible Song of Praise or have a moment of silent prayer followed by a short prayer by the leader. After having another Bible Song the Scripture lesson is read by the society in concert, reading alternate verses. Following this, we have a season of prayer led by several of our members or we have a season of voluntary sentence prayers when a number take part. We close with the singing of a Bible Song and repeating the Lord's Prayer.

DOROTHY E. MCNARY,
Canonsburg, Pa.

The devotional part of our program is opened with the reading of the Scriptures by the leader of the meeting. Then two or three of the members lead in prayer and the program is closed by the leader offering a prayer.

MRS. ANNABEL BROWNE, Pres.
Indianola, Iowa.

In answering the question, "How get young women interested in attendance on missionary society?" I know of nothing better than the experience of our society.

We have been meeting at the homes of th members, and in this way the girls take more interest in the meeting. After the program for the day is the Social Hour, which is spent in sewing for one of the missions of the South.

The attendance has been almost doubled in the past few months.

E. S. F., New Concord, Ohio.
Second United Presbyterian
Church, Young Women.

We begin with devotional exercises. As a usual thing, the presiding officer reads a chapter, making comments occasionally when it seems necessary in order to connect the chapter with the study for the meeting. This is followed by short prayers from all present who will take part, and our members very generally do so.

MISS MARY E. BROWNE, Pres.
Young Ladies Missionary Society, First U. P. Church, New Castle, Pa.

NEW SOCIETIES.

King's Daughters Circle, Lisbon, Ohio, 10 charter members; President, Nellie Crawford.

Leetsdale, Pa., Y. W. Society, 13 members; President, Edith McConnell.

Ainsworth, Iowa, Young Women; President, Glynne Rowan.

First Church, Mercer, Pa., Young Women.

GIFT SEASON.

In a recent magazine, a parabolic story is told of a ruler called Keebal Khan of Cathay who, though a mighty warrior, yet was he a kind and beneficient king, greatly beloved by all his subjects. The king's birthday was always observed by his people by the "White Feast," at which feast the king and his court, all dressed in white, assembled in the Royal Palace. The palace floors were laid in white marble and the windows draped in costly white silk.

Each of the king's subjects presented him with a gift, a *white* one, to show that the love and loyalty were pure and without stain. One gift was regarded as good as another with the king so long as it was white. So was his birthday observed year by year.

This is our gift season, near the anniversary of the birth of our King. What shall our gift be? Is every member of the Young Women's Societies a loyal subject, desirous of remembering the King's birthday?

The three gifts *our* King likes best are self, service and substance.

How much of self have you put into your society? Would you call occasional attendance or failure to do your part white gifts? If every member bestowed as much thought on the success of the society as do you, would you consider her loyal and true? It may be inconvenient sometimes to be faithful, but we must deny self to please our King. Probably He wants you to give self in definite, Christian work; to be the bearer of the Good News—a white gift indeed.

A whole-hearted, willing, loving service, one that is of the "I-can" and the "I-will-try" types is well pleasing. "I-can't" or "let-somebody-else-do-it" never did anything but fail. The King knows what we are able to do, and accepts our offering accordingly.

Now, what about our substance; our wealth, our talents? Our King gave them to us; dare we withhold from Him? Do we give a "respectable" offering only or is it the measure of our love? The King's treasury would be overflowing if each subject "gave as the Lord hath prospered."

White gifts only are accepted by our King; our loyalty and love expressed by the gifts of self, service and substance. May this be the banner gift season!

IDA B. LITTLE.

A MOSLEM GIRL WIFE, EGYPT.

INDIA'S GIRLS.

A YOUNG GIRL OF THE SUDAN.

SARAH FOSTER HANNA MEMORIAL FUND.

A CHILD WIFE.

She was a sweet-faced little Hindu girl, just ten years old. In the quiet stillness of the Eastern night her little mind reviewed the events of the past months. She seemed to see again the men with noiseless tread carry her dead father out of the heavily perfumed air of the house, on and on to the burning ghat. Again she heard the mournful rythmical sounds of the women as they beat their breasts and wailed. Again she heard piercing hopeless cry of her mother, now a widow. She was nine then—now she is ten and to-morrow is her wedding day. Her childish heart looks forward with some excitement to the festivities. She the bride, dressed in bright silk, arms and ankles, nose and ears loaded with jewelry, will be the center of a crowd of admiring women. But to-night her heart is heavy. Her parents had taught her to read and write. Now, although so anxious to continue her study, it must all be given up. And although she knew nothing of the man whom she is to marry she had heard snatches of the conversation of the women—"He has four children." "He is thirty-two years old." She was so tiny, only ten, so did not realize all that this meant, but the future stretched out before her a dreaded mystery. With heart still burdened her eyes grew heavy and the child fell asleep.

The next day she was married to this man of thirty-two (the law of Mann IX. 94 prescribes that a man of thirty marry a girl of twelve). This child wife was taken many miles away to her husband's home. She is now a woman, the mother of five children. She has written her life story for me. Sometime we may have it printed. There are many thousand child wives in India. We know of One who gives to the child the rights and joys of childhood. Shall we not hasten with the glad tidings?

We had again gone carefully over the way of salvation in Christ with A——, a dear young Moslem girl, a former pupil. As she began to realize more and more how unable she was to decide she was asked if she were willing to give herself to the true God. She said she was and we had her write this prayer of consecration, "O true God, I give myself, body, soul and spirit to Thee and I promise Thee that I will leave every evil and false way and whatever way Thou showest, upon that I will go and whatever word Thou sayest that I will obey." To this she signed her name.

One night the word was brought that A—— had been beaten and then fastened by chains to a pillar of the veranda because she would not promise her parents not to come to the Mission School. Two of us united in prayer that night for A——. The next day A—— walked into the school. She showed me the bruises on arms and shoulders. She told how once before she had got away and had hunted for our house and failed to find it, and how she had been brought back home. She told how they tried to make her promise not to come to the school and how she had got her brother to help her to get to us. Her brother was outside and called to her every few minutes. Finally her father came and we had to see the child return to her home. How we prayed that she might be sustained. After that I saw her only twice. A few months ago word came that A—— had died. We do not know how she died. We do not know if she had yet found Christ to be the true God, her Saviour. But we do know that she had given herself to the true God, and that she had suffered much in her efforts to find out the truth. There are many seeking the light. Shall we not help them by praying daily for them?

MRS. ALICE MCCLURE,
New Wilmington, Pa.

MONTHLY REPORT OF
WOMEN'S BOARD OF MISSIONS.

October 15, 1912.—The regular meeting of the Board met in the Board Room. Miss Brown presided and conducted a Memorial Service for Mrs. N. Wylie Stevenson. Miss Brown led in prayer. After singing Psalm 39, Mrs. Yourd read ten verses of 5th Chapter of 2nd Corinthians, Mrs. Morton fourteen verses of 14th Chapter of John. Prayer by Mrs. Porter, and in the absence of Mrs. Campbell, an address by Mrs. Porter. Prayer by Mrs. Sands and service closed by singing Bible Song No. 98, Psalm 46.

Young Women's Secretary reported one new society, Leetsdale Young Women's Society, with membership of 13; elected as their President Miss Edith McConnell.

Mrs. Ada Kerr Wilson was appointed on the Junior Magazine Committee.

Freedmen's Secretary gave a very interesting report of the opening exercises at Henderson Hospital and reported after their return that she had received a pledge from the Robinson Run Young Women's Society which provided for one of the beds. Also a check for $50 from the Second Synod providing for another. Now who will be next? Only two to be provided for.

Rev Edgar MacDill, clerk of the Second Synod writes, "The Second Synod expresses its appreciation of the visit of the representatives of the Women's Board to our meeting and thank them for their able and inspiring addresses and wish for them and their work the continuing prosperity that is the reward of the faithful."

It was this letter that contained the check for $50 for the Belle Center bed in Henderson Jubilee Hospital.

Mrs. Wm. S. Cook's name was substituted for Mrs. Stevenson's on the Committee of Council of Women for Home Missions.

October 22, 1912.—A called meeting was held in the Women's Board Room at ten-thirty, Mrs. Samuel Yourd presiding. Mrs. Crawford and Mrs. Wilson led in prayer.

A letter of greeting was read from our President, Miss E. D. Brown, who is at Atlantic City.

A letter was received from Mrs. J. L. Woleslagel, Olathe, Colorado, reporting: "The three Women's Missionary Societies of Uncompahgie Valley had organized a Presbyterial Society and elected as President Mrs. Thos. Baldry, Montrose, Colorado."

Mrs. Sands, Mrs. Wilson and Mrs. Porter were appointed to take charge of the Literature Department until a New Literature Secretary is elected.

The balance on building at Miller's Ferry, Ala., has been paid.

November 5, 1912.—The regular meeting was held in the Women's Board room at ten o'clock. Mrs. Yourd presided, conducting devotional exercises. After the reading of the Scripture, Mrs. Crawford, Mrs. Morton, Mrs. Porter and Mrs. Yourd led in prayer.

The resignation of Miss Sarah J. Reid as member of Magazine Committee was accepted with regrets.

Treasurer reported total receipts $10,362.00; disbursements $16,555.57.

Thank-Offering Secretary reported forty Senior and Junior Life Members in two weeks and later reported twenty from one congregation.

Mrs. H. C. Campbell was appointed Business Manager, pro tem, of the Junior Magazine.

Attention is called to an error in the October Magazine regarding the appointment of Miss Clark and Miss Little to take charge of the money for the Sarah Foster Hanna Memorial.

All money for the Hanna Memorial is to be sent direct to the Treasurer of the Memorial fund, Mrs. R. M. Barr, 266 East Bean Street, Washington, Pa.

Parsonage Secretary reports the Dales Mission has paid their last payment on their loan.

A loan of $3,300 was granted the congregation of Middletown, Ohio, Rev. Edgar MacDill, Pastor.

Mrs. Porter reported *new Junior* organizations as follows:

Boulevard Church, Philadelphia, Pa.
Guinston, Pa.
Mexico, Pa.
Fairhill, Philadelphia, Pa.
Traer, Iowa.
McDonald, Pa., (Robinson Run Congregation.
Hudson Heights, N. J.
Lower Chaunceford, Pa.
Stone Valley, Pa.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Treasurer's Report for the months of August, September and October, 1912.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns.	Young Women's Special	Returned on Loan Invstmts	Contingent Fund	Women's Ass'n Work			Temperance	Miscellaneous	TOTAL
													Orphans' Home	Home for Aged People	Columbia Hospital			
Albany	25.00	25.00																50.00
Allegheny	369.00	469.00	270.00		130.00	54.00	11.00	45.00								8.00	4.00	1360.00
Argyle	26.00																1.00	27.00
Arkansas Valley		54.00	10.00	3.00	3.00													70.00
Beaver Valley	44.00	70.50	24.00	10.00	40.00			6.00		4.00			7.00	12.00				217.50
Big Spring	174.00		33.00	5.00	30.00		5.00											247.00
Butler	57.00	185.00	47.00		12.00		5.00						43.00					349.00
Caledonia	24.00	33.00	20.00		11.00		6.00			22.00								116.00
Cedar Rapids	9.00	52.00	37.00	44.00	10.00												2.00	154.00
Chartiers	53.00	732.00	53.00	3.00	43.00	12.00		20.00		20.00			10.00	10.00		4.00	2.00	962.00
Chicago	28.00	130.00	20.00	11.00	11.00		5.00	5.00										210.00
Cleveland	237.00	175.00	5.00				5.00	6.00										428.00
College Springs	32.00	416.00	47.00	10.00	8.00	18.00				10.00			5.00			1.00	2.00	549.00
Colorado	20.00	125.00	13.00		10.00		5.00	5.00										178.00
Conemaugh		50.00																50.00
Delaware	5.00	61.00	6.00	5.00	5.00													82.00
Des Moines	20.00	125.00	27.00	15.00	10.00	12.00				5.00								214.00
Detroit	35.00											5.00						40.00
Frankfort	10.00		15.00															25.00
Garnett	45.00	37.00	10.00		5.00	6.00											1.00	104.00
Illinois, Central	31.00	5.00	16.00		4.00												1.00	57.00
Illinois, Southern		98.00	20.00		5.00	15.00												138.00
Indiana	46.00	195.00	20.00			8.00											1.00	270.00
Indiana, Northern	5.00			4.00	9.00													18.00
Iowa, Northwestern	7.00				7.00													14.00
Kansas City		33.00																33.00
Keokuk		233.00	10.00			11.00												254.00
Lake	26.00	80.00	10.00	4.00	14.00		14.00	8.00										156.00
LeClaire	20.00	10.00			9.00													39.00
Los Angeles	39.00	250.00	54.00		25.00		8.00	4.00									2.00	382.00
Mansfield	25.00	30.00	5.00															60.00
Mercer	10.00	375.00	17.00	10.00	10.00	4.00				10.00			13.00					449.00
Monmouth		104.00			15.00		5.00											124.00
Monongahela	161.00	1390.00	669.00	156.00	311.00	15.00	32.00	22.00		25.00		15.00	101.00	26.00	2.00	7.00	1.00	2933.00
Muskingum	19.00	196.00	10.00	10.00	47.00	8.00	10.00											300.00
New Jersey	35.00		13.00		5.00													53.00
New York	15.00																1.00	16.00
Ohio, First	45.00	230.00	38.00		7.00	23.00											1.00	344.00
Oklahoma	14.00		4.00		3.00													21.00
Omaha	18.00			10.00	11.00													39.00
Oregon	34.00	146.00	15.00				4.00	4.00										203.00
Pawnee	30.00		10.00		15.00													55.00
Philadelphia	63.00		25.00	3.00	14.00	48.00	9.00			10.00								172.00
Puget Sound	5.00		5.00															10.00
Rock Island	67.00	10.00	13.00							10.00								100.00

San Francisco	6.00	81.00	10.00	5.00	10.00							.50						112.50
Sidney	42.00		20.00	3.00	3.00													68.00
Spokane		25.00																25.00
Steubenville	33.00	100.00			25.00	5.00				8.00								171.00
Westmoreland	30.00	47.00	64.00	49.00	11.00	9.00	19.00	24.00				5.00						258.00
Wheeling	87.00		35.00		41.00			5.00										168.00
Wisconsin	6.00		4.00		3.00		2.00									2.00		17.00
Xenia	46.00	318.00	70.00	20.00	41.00	2.00	20.00	11.00										528.00
A. W. Barnes		137.50																137.50
Conemaugh Y. P. C. U.		30.00																30.00
Miss A. M. Milligan		200.00																200.00
Norris Square S. S., Phila.		125.00																125.00
North Bend Congregation		135.00																135.00
Mr. and Mrs. G. M. Paden		100.00																100.00
S. S., 10th Church, Phila.		125.00																125.00
Traer Congregation, Iowa		275.00																275.00
W. M. S. First, Wilkinsburg		150.00																150.00
Miss Anna Wilson		200.00																200.00
Frenchburg School			20.12															20.12
Interest	164.75		30.00		9.00							449.76					145.00	798.51
Refunds	66.08																	66.08
J. M. S., Corsicana						3.00											1.00	4.00
Mrs. Jennie Bleakney	5.00																	5.00
Miss Mary Erwin	29.00	35.00	20.00		29.00											7.00		120.00
Friend of Missions		525.00																525.00
Friend of Missions		525.00																525.00
Paxton W. M. S.	15.00				10.00													25.00
Greenwood C. E. S.	10.50																	10.50
Sale of Calendars																5.00		5.00
Mrs. Mary Dean	10.00																	10.00
Central W. M. S., Omaha					50.00													50.00
Mrs. Annie R. Tedford								7.00										7.00
Second Synod					50.00													50.00
Mrs. Mary A. White	5.00				5.00													10.00
Lelia and Elizabeth Bell																	1.00	1.00
Junior Workers' Association																	5.00	5.00
Repayments									3828.02		444.11							4272.13
Items of cents												1.80						1.80
S. S., Tama				14.76														14.76
Total	2483.33	9258.00	1864.12	394.76	1126.00	253.00	165.00	172.00	3828.02	124.00	444.11	477.06	179.00	48.00	2.00	34.00	171.00	21023.40

Junior Magazine Reserve Fund, $26.00.

RETURNED ON LOAN INVESTMENTS: Chartiers Congregation, $133.27; Palisade Ave., West Hoboken, N. J., $175.00; Salineville, $50.00; Rev. T. L. Scott, $85.84.

PARSONAGE REPAYMENTS: Lincoln, Neb., $75.00; McClellan Heights, Davenport, Iowa, $24.98; Kansas City, Mo., $37.00; Arkansas City, Kans., $41.67; Pitcairn, Pa., $50.00; Everett, Washington, $100.00; Long Beach, California, $69.38; East Mansfield, Ohio, $27.75; Woodruff Avenue, Indianapolis, Ind., $55.50; West Middlesex, Pa., $74.00; Woodruff Ave., Indianapolis, Ind., $37.00; Allison Park, Pa., $41.63; Third Des Moines, Iowa, $100.00; Corsicana, Texas, $47.18; Brookings, S. D., $42.51; South Sharon, Pa., $80.48; Fairhill, Philadelphia, Pa., $97.25; Long Beach, California, $69.38; Trenton, Ohio, $69.38; Parma, Idaho, $58.28; Omdurman, Sudan, $194.25; Gladden, Pa., $37.46; Pitcairn, Pa., $50.00; Dubois, Pa., $778.95; Prosser, Washington, $44.40; Boise, Idaho, $163.50; Zenith, Kansas, $62.50; Forest Avenue, Bellevue, Pa., $83.25; Second Spokane, Washington, $83.33; Brinton Avenue, Braddock, Pa., $55.50; Harvard Heights, Los Angeles, California, $69.38; North Allegheny, Pa., $77.70; Gas City, Kansas, $26.50; Conway, Pa., $83.25; Schenectady, N. Y., $166.50; Winchester, Kansas, $111.00; Bristol, Colorado, $44.40; Dales Memorial, Philadelphia, Pa., $384.50; Gary, Indiana, $57.78; Burlington, Iowa, $55.50.

MRS J. B. HILL, Treasurer, 5630 Bartlett Street, Pittsburgh, Pa.

A Happy New Year

Through the Year.

I would flood your path
with sunshine
I would fence you from
all ill:
I would crown you with all
blessings,
If I could but have my will.
Aye: but human love may err,
friend,
And a power all-wise is near;
So I only pray: God bless
you,
And God keep you through
the year.

—Selected.

Courtesy American Tract Society.

CHRISTIAN GIRLS IN THE "DOOR OF HOPE" HOME.

This group of Christian girls is one of the best Christian evidences in the history and action of modern missions. They are composed of kidnapped children, runaway slaves, ill-treated daughters-in-law, and destitute women. Reared to lives of sin and shame, some are sold by opium-eating parents, and their salvation is a miracle of Divine grace. Some of these bright girls are trained for nurses. Hundreds have been redeemed.

Photograph Courtesy Rev. C. R. Hager, M. D., Am. B. C. F. M.

FIRST KINDERGARTEN IN CHINA.

Opened in 1893 by Mrs. Hager, who was then a member of the Basel Mission in Hongkong. Mrs. Hager, standing.